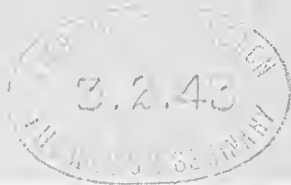



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Remarks on the
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W. Sparrow

REMARKS

ON THE
DISTINGUISHING DOCTRINE

OF
MODERN UNIVERSALISM,

WHICH TEACHES THAT THERE IS
NO HELL AND NO PUNISHMENT

FOR THE
WICKED AFTER DEATH.

BY ADAM EMPIE, A. M.

Rector of St. James's Church, Wilmington, North-Carolina.

A little learning is a dangerous thing.

Drink deep, or taste not— Pope.

*I am set for the defence of the Gospel.—Though we, or an Angel from
heaven, preach any other Gospel, let him be accursed.* St. Paul.

NEW-YORK:

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Southern District of New-York, ss.

Seal.

BE it remembered, that on the third day of June, A. D. 1825, in the 49th year of the Independence of the United States of America, *T. & J. Swords*, of the said District, have deposited in this Office the title of a book, the right whereof they claim as Proprietors, in the words following, to wit:

“Remarks on the distinguishing Doctrine of Modern Universalism, which teaches that there is no Hell and no Punishment for the Wicked after Death. By Adam Empie, A. M. Rector of St. James’s Church, Wilmington, North-Carolina.

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In conformity to the Act of Congress of the United States, entitled “An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the time therein mentioned.” And also to an Act, entitled “An Act, supplementary to an Act, entitled An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned, and extending the Benefits thereof to the Arts of Designing, Engraving, and Etching Historical and other Prints.”

JAMES DILL,

Clerk of the Southern District of New-York.

INTRODUCTORY REMARKS.

SINCE the doctrine of universal salvation has been *publicly proclaimed*, and excited so much interest and attention in our town, I have been naturally led to inquire, whether it is *my duty* to publish any thing on the subject. The following considerations have influenced my opinion and my conduct.

Every minister of the Gospel is in duty *bound*, not only to preach the truth, but also to *defend* it. For this is an essential part of the ministerial office. The Apostle Paul says, he was “set (appointed) for the *defence* of the Gospel :”^a so is every minister of the Lord Jesus.

Nor are his obligations circumscribed within the duties of preaching and defending the truth. As our civil rulers are bound to take care that the commonwealth sustain no injury, but that its best interests be promoted—as the shepherd must not only feed his flock, but protect them from harm—so are ministers bound by laws human and divine to endeavour, by *all the means in their power*, to prevent *the progress and the existence* of error, to discountenance every species of sin, and to promote the interests of revealed truth and godliness, in order thereby to promote the salvation of souls. They are laid indeed under an *awful responsibility* ; and their inducement for faithfulness, in the discharge of their various duties, is almost overpowering. “Son of man,” says God to his prophet, “I have made thee a watchman unto the house of Israel : therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, “Thou shalt surely die ; and thou givest him not warning,

^a Philip. i. 17.

“nor speakest to warn the wicked from his wicked way, to
 “save his life; the same wicked man shall die in his ini-
 “quity; but his blood will I require at thine hand. Yet if
 “thou warn the wicked, and he turn not from his wicked-
 “ness, he shall die in his iniquity; but thou hast delivered
 “thy soul.”^b

Nor are the *embassadors of Christ* the *only* persons under obligations to oppose error, to promote holiness, and to maintain and spread “the truth as it is in Jesus.” This is the common duty of every one who believes in divine revelation. And while ministers are particularly charged, “in meekness, “to *instruct* those that oppose themselves”^c—“by sound “doctrine to *convince* gainsayers”^d—to *rebuke sharply*, and to stop the mouths of vain talkers and deceivers, who subvert whole houses, teaching things which they ought not—and to *hold fast the form of sound words*,^e which they have received—both pastors and people are addressed as follows: “Mark “them which *cause divisions, contrary to the doctrines* which “ye have learned; and *avoid them*. For they that are such “serve not our Lord Jesus Christ; and by good words and “*fair speeches* deceive the hearts of the simple.”^f—“If there “come any that bring not this doctrine,” (the doctrine that the eternal Son of God came in the flesh, or assumed human nature,) “*receive him not into your houses*; neither bid him “God speed: for he that biddeth him God speed is *partaker* “of his evil deeds.”^g—“*Be not carried about with divers and “strange doctrines.*”^h—“Beware, lest ye, being led away “with the error of the wicked, *fall from your own steadfast- “ness*: as there shall be *false teachers* among you, who pri- “vily shall bring in *damnable heresies*, even *denying the Lord “that bought them*. And many shall follow their pernicious “ways; by reason of whom *the way of truth shall be evil “spoken of.*”ⁱ—“Ye should earnestly contend for the faith “which was once delivered unto the saints.”^j In fine, the

^b Ezek. iii. 17, 18, 19.

^c 2 Tim. i. 13.

^b Heb. xiii. 9.

^c 2 Tim. ii. 25.

^f Rom. xvi. 17, 18.

ⁱ 2 Pet. iii. 17; ii. 1, 2.

^d Titus i. 9, 10, 11.

^g 2 John 10, 11.

^j Jude 3.

Apostle called the Gospel which he preached, "the truth which is according to godliness;"^k and he says, "if any man teach otherwise, and consent not to wholesome words, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words."^l

These passages lay down a rule by which truth may be distinguished from error; *truth is, and error is not, "according to godliness;"* and these passages prove it to be the duty of all Christians, to take pains, that they may be able to defend the truth, to refute error, and to "give to every one that asketh, a reason for the hope that is in them." Nor is it in all cases enough for the heralds of the Cross, merely to proclaim these things from the pulpit. Public instructions are evanescent and soon forgotten. When the subject is difficult, where prejudices are to be encountered, and where a long series of arguments is adduced, we want time to pause, to examine, to compare, and to weigh what is said: or else the truth will fail to have a due influence upon our minds. Those too who stand most in need of these instructions, are not always present to hear them, at the time they are delivered. Many such are carried away by false doctrine, because they took no pains, or had no opportunity of becoming acquainted with the true. A published statement of the truth, too, can always be referred to, whenever the occasion may demand it: and may do some good, by falling into the hands of those whom curiosity would prompt to read what they would never take the trouble of going to church to hear.

Nor is this all. Though the authority of God, the importance of true religion, and the worth of souls, make it the imperative duty of every Christian to embrace, to spread, and to defend, the truth as it is in Jesus, this obligation will be carried still higher, in the view of all who consider that men naturally "love darkness rather than light," and are prone to run into the most astonishing extravagances and delusions.

^k Titus i. 1.

^l 1 Tim. vi. 3, 4.

Cicero remarked long ago, that there is no *absurdity, however great*, which has not found some philosopher to be its advocate. And however flagrant the system of error and absurdity may be, if any one steps forward as its champion, and defends it by his sophistries—or throws around it the fascinations of his eloquence—he is sure to meet with many disciples and adherents: particularly if his views come recommended by their novelty, and are flattering to the pride of human reason, or indulgent to the depraved inclinations of the human heart.

What system of religion can be more absurd than that which requires its professors to worship cats and dogs, and cows and onions, and stocks and stones? and yet millions worship and put their trust in these vanities. What doctrine can be more absurd than that of transubstantiation? which requires us to believe, *contrary to the evidence of all our senses*, that a morsel of bread, which would not fill a thimble, is *the whole body and blood* of our Saviour, and the *identical* flesh and blood too that hung on the cross; and that, *contrary to the nature of matter*, this one identical, material body, is present in a thousand different places, at one and the same moment of time. And still, because some are found to teach this doctrine, millions are found who implicitly believe it.

Who could ever suppose that learned men, who *profess to believe in the Gospel*, who call themselves *Christians and evangelical divines*, should nevertheless declare, and write numerous volumes to prove, that there is no divine revelation—that there is not a single *real* miracle recorded in the Old or New Testament; they being but *natural* events, highly exaggerated and embellished—that some of the doctrines of Scripture are absolutely false, and invented by the sacred writers—that the rest are only the truths and duties taught by reason and natural religion—and that the Gospel itself is a pious fraud, a beautiful and instructive fable? And yet these tenets—absurd, impious, and extravagant as they are—are taught by numerous able German divines: and their system, though it be arrant Deism, is eagerly embraced and

defended by their numerous disciples, who believe themselves, in the fullest sense of the words, *Gospel Christians*.^m

In fine, what more nonsensical than the *philosophical reveries* of the infidel Hume? He denied the existence of every thing we see. He said there was no *real* sun in the heavens, nor a real earth under our feet; and that our eyes, and ears, and hands, exist, *not in reality, but only in imagination*. Now it is as easy to believe that twice two is ten, as to believe that we have no *real* existence, but exist only in each others imagination. And yet the reputation and sophistry of Hume, the novelty of his opinions, and their irreligious tendency, secured for him many admirers and disciples. And there is no knowing how far this moral pestilence would have spread, if, under Providence, it had not been checked by the writings of Beattie, Campbell, and other champions for the truth.

The *absurdity therefore of any system of error is not enough to prevent popular delusion*; particularly if it is a system that is not "according to godliness:" and the ministers of the Gospel therefore, who are *the divinely appointed guardians and defenders of gospel truth and holiness*, cannot, by this plea, be justified for acting the part of "dumb dogs;" lest the people "perish for lack of knowledge."ⁿ When errors the most baneful are put into a popular and plausible shape—suited to the depraved taste of man—ingeniously disguised, and ushered forth under the sanction of, Thus saith the Lord in his holy word—and carried by a thousand vehicles to the remotest parts of our country—it becomes the friends of revealed truth to take care that the cause of God and of souls be not injured.*

^m Horne's Introd. vol. ii. part 2, ch. 1. ⁿ Isa. lvi. 10; Hos. iv. 6.

* The new Universalism, which commenced in this country about fifty years ago, being first preached by Murray, numbers at this time, about 130 ministers, 500 congregations, and thousands of professing members. The state of New-York alone has at least 70 societies. In Ohio alone, within the space of seven years, they increased from 20 to upwards of 1500 members! They hold three annual conventions, in New England, New-York, and Ohio. They supported, in 1822, eight periodical publica-

These are some of the reasons which, in our view, render the present publication a *duty*. And if these are not deemed sufficient, more may be found in the course of the ensuing remarks.

We do not flatter ourselves with the hope of convincing all who hear or read our remarks. Some are incapable of weighing an argument, or of estimating evidence. Such will always choose what pleases them best, without regard to reason or truth. Some are misled, by sophistry and false principles of reasoning, into errors flattering to their pride, or grateful to their depraved inclinations; and as we easily believe what we wish to be true, truth has poor prospects, when both sophistry and a depraved heart are leagued against her. Some have committed themselves; and the pride of being thought consistent, prevents them from retracing their steps. Some are Gallios, who care nought about these things; and whose indolence keeps them from feeling an interest on either side. In fine, some are blinded by the influence of prejudice, enthusiasm, or passion; and such cannot see the truth, shine it ever so refulgent. Such persons are not very promising candidates for conviction.

But a vindication and exposition of the truth may hope for a fair hearing, from all who are capable of judging, who feel an interest in the truth, and who are anxious to be guarded against error—from all those who are unprejudiced, and desirous of information, upon the all-important subjects of religious truth and duty. This, we trust, forms a very numerous class in society. And upon all such, at least, we hope the following remarks may have a salutary influence. And as these are scattered over the whole of community, we may further indulge the hope, that, through the blessing of God, the knowledge and the influence of revealed truth may,

tions; and besides their larger works, no less than 10,000 copies of these are constantly circulated through every state, section, and district of the country! By these means, under the fascinating influence of their doctrines, their converts, preachers, and societies, are rapidly increasing.

through their agency, be extended to many of those by whom they are surrounded.

Lest our numerous references in the margin should be thought pedantic, we remark, that we deem it *the duty* of every writer upon important or disputed points, to quote his authorities. Neglecting to do so, looks at least suspicious: it leads to the inference that the writer has no authorities to quote, or that he quotes at random, or that he is afraid of having his authorities examined, lest they should not bear him out in his assertions. Nothing indeed is to be supposed true, merely because it is believed by some learned men: and we are among the last in the world who would stand, hat in hand, bowing to authorities. The opinions of the learned are worth nothing, any further than they are supported by arguments and by facts. Still, it is always a satisfaction to know that we have great names on our side. We are ready to call in question every opinion that is not thus supported. And if any *system* of doctrine were sanctioned by the authority of the *learned and good*, for a *long series of ages*—like the fabled chain of fate, let down from Jupiter's throne to our earth—it might, on this account, with considerable propriety, be deemed *indissoluble*. Besides, quoting authorities is a directory to those who wish to read more largely upon the subject.

Further, as religious truth is not systematically taught, but *dispersedly* contained in the Scriptures—as *the whole truth* upon any subject can never be learned, except by bringing together into one view *every* passage in the sacred volume relating to that subject—as the neglect of this is, next to the depravity of our nature, the most fruitful source of those errors, sects, and heresies, with which the Church of God is afflicted—and as very few Christians have the means of finding out in what part of God's word a passage is found, if the place ~~where~~ it is quoted be not designated—we have taken care always to enable the reader to turn to the passage in the Bible, and see the connexion in which it stands, and the bearing which it has upon the subject under discussion.

In fine, if the language that occurs in the ensuing remarks is sometimes strong and startling, it is because we can find no other language that would do justice to the subject—that would adequately convey our ideas—that would exhibit the truth to the reader in all its force and all its dimensions. And though we extend to the *motives* and the consequent conduct of our fellow-creatures, every indulgence that the enlarged charity of the Gospel demands, we *do not feel at liberty* to hold any parley with error. We feel bound to give it no quarter: and we are anxious to exhibit it to every one, in all the deformity in which it appears before heaven; that it may excite in us an abhorrence, proportioned to the degree in which it stands arrayed against the pure truth, and the benevolent purposes of a pure and holy God.

A Christian should indeed neither do, say, nor write any thing, without a *religious motive*, and a *sufficient reason*. We have endeavoured, therefore, to weigh every phrase and every sentence; and while our reasons for what we have said are such as appear to us sufficient, our motives are such as, we trust, the Searcher of hearts will approve.

REMARKS

ON THE

DISTINGUISHING DOCTRINE

OF

MODERN UNIVERSALISM.

WHOEVER has heard an able and experienced lawyer plead a bad cause, must have observed how, by wit and sophistry, he can make "the worse appear the better reason:" and how, by his eloquence and appeals to the passions, he can induce men to believe, or do, what, in the calmer moments of reflection, they would condemn. In general, not one out of twenty is capable, at the moment, to detect the sophistry of an able and experienced reasoner: and hence the multitudes who are incompetent to form an enlightened judgment, founded upon a comprehensive view of the subject, follow the opinion of the speaker last heard; and veer about from side to side, as present feelings and arguments may move them. Hence the experience of mankind has laid it down as an *invaluable rule*, that if we wish to come at truth, we must "*hear with both ears*" before we decide. And that our judgment may be enlightened and unprejudiced, truth and justice, *in our courts*, are not left to be collected from the representations of interested pleaders, who have a side or party to support; but a well informed and experienced judge is appointed to detect sophistry, to strip the subject of all that is irrelevant, to point out what laws, and facts, and arguments have a bearing upon it—and in fine, to present the whole matter before

the jury in its true colours, and with all its merits and demerits.

If the ignorance, the errors, the sophistry, and the perverseness of men, render these precautions necessary in *secular matters*, how much more are they necessary in those matters which involve our everlasting interests. If it would be unwise to judge precipitately, and from *ex-parte* statements, in the one case, it must be the extreme of folly in the other. If we ever act with caution, ought it not to be in receiving a system of religion which contradicts and subverts every system of religion the world has ever received? Before we embrace it, ought we not to know well what it is, and what may be said against it, as well as in its favour?

Let it not be said, I have all my life long heard the doctrines of hell and damnation preached and defended: I have heard *all that can be* said in their favour; and I wish therefore now to hear what can be said against them. Thus some talk; but they are certainly mistaken. These doctrines having been universally believed, ministers, almost always, speak of them as *received truths*, without undertaking to explain, to defend, or to answer objections to them. When, therefore, the truth of these doctrines is called in question, arguments and answers are required, that probably were *never heard* from the pulpit. The ambassadors of Christ cannot, in conscience, turn their pulpits into an arena for controversy with all the hydra heresies that from year to year are bursting into life. And when fidelity to God and man leads them to notice them in their *public discourses*, there are a *thousand minute and metaphysical points, sophistries, and objections*, which, for obvious reasons, cannot be fully discussed. No one therefore, who values religious truth as its importance demands, and who knows how necessary it is to be circumspect and impartial, can possibly persuade himself that he is *fully competent* to form an *enlightened* opinion, until the merits of the question have been amply stated and examined on *both sides*—until every argument has been contrasted with its appropriate answer—and until every objection has received its specific reply. This indeed is not necessary for all Chris-

tians ; but it is necessary before any one can be *justified* in embracing a *new* doctrine, *directly contrary* to all that has ever before been taught or believed in the Christian world.

Regarding this as both reasonable and just, we shall now present a summary view of that new system of religion, which has of late years been taught in England and in this country under the name of Universal Salvation, or Universal Restoration. This indeed can be done in very few words : for this new sect of Universalists was founded about fifty years ago, by a Mr. Relly, in England ; and while they *differ materially* from each other on various other points, they *all* agree in this one—that *there is no punishment for the wicked after death*. Relly and his followers say, that *Christ bore all* the punishment due to sin and sinners *both in this world and in the next*—that sinners therefore are not punished for sin, even in *this* world—and that *every* individual of the *whole* human race will be saved hereafter, through the atonement of our Lord Jesus Christ. Of this doctrine a certain *Universalist* writer in this country observes—“ Let any one preach “ this system *fully*, and he would either be pitied as a maniac, or prosecuted as a disturber of the public peace.” The system embraced by other late Universalists differs, however, *very little* from this. They deny that there is any punishment after death. They maintain, of course, that there neither is nor will be any such place as hell. They say, all the punishment which God threatens, and which the wicked suffer, is in this world ; and consists in bodily sufferings, in remorse of conscience, and in the punishments inflicted by the civil authority : and they believe that God will hereafter, out of his infinite goodness, take the vilest sinners and the greatest saints into the same heaven ; and bestow everlasting life and happiness upon *every* individual of the human race.

These are their peculiar doctrines, by which they stand *prominently* distinguished from the rest of the world. In *other respects*, the system of Universalism *lately preached here* generally harmonizes with the views of the Unitarians : though it seems more fearless and adventurous in its reasonings and its criticisms. The *subordinate features* of the sys-

tem it may be well to state, *by way of information*; that the reader may take a comprehensive view of the *whole scheme*.

Be it then known, that the Universalist scheme *rejects*, what the *Christian Church* has *always* received and revered as the *peculiar, distinguishing, and most essential doctrines* of the Gospel. This scheme denies the doctrine of the Trinity. It denies the divinity of our Lord Jesus Christ; and degrades him to the rank of a mere prophet like Moses, and a *mere man* like ourselves. It denies the doctrine of the *atonement*; and declares, that it fears the justice no more than it does the mercy of God. As far as we have been able to learn, it denies the doctrines of the fall, the depravity of our nature, and the necessity of the influences of the Holy Spirit to enable us to serve God—as well as the doctrine of justification by faith in Jesus Christ, and final salvation through his merits and mediation. In fine, it receives *some*, and *rejects other books* of the New Testament—it denies the *full* inspiration of the Holy Scriptures, and gives *part* of it, at least, no more authority than it does to the uninspired writings of uninspired men—and it adopts that *rationalizing* principle of interpretation, which, when it meets with passages that contain something *mysterious*, *explains away* the meaning of them, until they signify no more than every body's reason can understand and approve.

Such is, *briefly*, what is taught and held by the *new* Universalists of the present day. On many of these points, however, there may be a diversity of opinion: and as the system is still unfledged and in its infancy, it may undergo many important alterations before it is completely licked into shape, and *formally* embodied in a creed or a confession of faith. One feature excepted, it approaches so near to Deism, that it is not to be wondered at that some Deists should have mistaken it for their own religion in *disguise*. Indeed, some of its advocates declare, that *Deism* *approaches nearer to revealed truth* than orthodox Christianity does. But be this as it may, we shall not enter into an examination of these minor points; but confine ourselves to the *distinguishing doctrine* of

the sect—that “not a single individual of the human race
“will be punished after death.”

Before we enter upon this point, let it be distinctly remembered, that nothing we say or have said, is to be understood as having a *personal* reference to any individual. We impeach not, we call not in question the *motives* of any Universalist, or of any one who is favourably inclined towards that scheme. For all we know, they *may be* just as sincere, as faithful, and as “fully persuaded,” as we are. Like Paul the persecutor, they may think and act as they do, “ignorantly in unbelief.” God forbid that we, who know not the heart, should undertake to *judge* them. They will stand or fall before their own Master, the heart-searching God, who alone can estimate motives; and who alone knows what allowance to make for invincible or unavoidable ignorance, error, and prejudice. For those of them with whom we are acquainted, we have a very sincere personal regard; nor *could* we say with propriety of any, that they *are already established* Universalists. Some appear *inclined* to that doctrine, who will probably, after mature deliberation, abandon it as untenable. But whatever their opinions, we speak plainly and strongly—not because we love them less, but because we love truth more. We *respect* their motives and persons; for *error* we have no respect. Our concern is not with their motives, but with their *doctrines*—and of these doctrines we shall not hesitate to speak, as “becometh the Gospel.” If we may be permitted to use the translated language of the Apostle, these “damnable heresies” we shall pursue, until (if God enable us so to do) we have hunted them over the precipice, into the abyss from which they have emerged. And as this cause is thine, blessed Lord! do thou teach my hands to war, and my fingers to fight. Let thy Holy Spirit inspire, direct, and overrule my thoughts and my language. Carry thine own truth to the heart of every reader, with a conviction that cannot be withstood—and let not our sins be any further visited, nor the fair face of thy Zion be any further defiled, with a heresy that would disgrace the very religion of the heathens.

Lastly, let it be observed, that, in arguing with the Universalist, we consider him as a *believer in divine revelation*, and in the *inspiration of the Holy Scriptures*—because all who have heretofore written in favour of this scheme, have *professed* themselves believers—because, if they do not believe these things, they are *infidels*, and with them we do not here enter into controversy—and because the great *danger* of Universalism lies in its *wearing the garb of Christianity*, and pleading in its favour the sanctions of our holy religion. Strip it of these assumed and imposing advantages, and it loses the *only passport* it has to notice, and would soon sink into merited contempt. Now, many ignorant unstable souls swallow this *gilded pill*, to their own undoing.

Having made these introductory remarks, we proceed now to our proposed subject. The *new Universalist* scheme teaches, *that there is no punishment for the wicked after death; but that the vilest sinners take their seats in the same heaven*, and are admitted to the same everlasting blessedness, with the *holiest saints*. Fornicators, adulterers, thieves, liars, drunkards, and murderers—the vilest of the vile, and the most abominable of miscreants—of all whom the Apostle expressly declares, that “*they have no inheritance in the kingdom of God*”^a—all these, according to the Universalist, are to sit down together with Abraham, Isaac, and Jacob, in the kingdom of our heavenly Father—and heaven is to be equally the *receptacle* for the pious and the impious, for the lovers of God and the haters of God—heaven is to be equally the receptacle for Judas that betrayed Christ, and for John that loved him to the death; for Abel who died in faith, and for Cain his murderer. In that same holy place, where Apostles and martyrs reap the reward of their holiness, debauchees, and cut-throats, and the enemies of God, are likewise to have their blessed portion: and Servin, who died in a brothel, with a bottle in his hand, cursing his Maker, is to dwell in the same pure and holy mansions, and be engaged in the same pure and holy employment, with Noah, Daniel and Job, Peter, James and John.

^a 1 Cor. vi. 9, 10; Gal. v. 19, 20, 21; and Eph. v. 5.

Now this is so outrageous an absurdity, that it would be unnecessary to say any thing about it, did not ignorance and depravity on the one hand, and sophistry, together with unwearied zeal, on the other, render every such error dangerous to the faith and morals of the great mass of community; who, like the unthinking herd, follow a few distinguished leaders, and go, not where reason and truth, but where prejudice and inclination, the love of indulgence and the strength of their excitements, may carry them.

In order then to put the unwary on their guard, and to satisfy those who wish to hear with both ears before they judge, we proceed to remark, that we feel *compelled to reject and condemn* the above mentioned doctrine.

1st. Because of its *exceedingly immoral and disorganizing tendency*. If this doctrine be believed, and *carried out* into its natural consequences upon human character and conduct, what *security* can we have for the *peace and prosperity of society*—what security can we have for *our property, our chastity, or our lives*? If it is *believed*, men will *inevitably act under its influence*: and it is well, therefore, that its flagrant absurdity and impiety tend to shield community, in some measure, from its deleterious effects. For in all ages, even under the high and awful sanctions of everlasting rewards and punishments, it has been *extremely difficult* to restrain the passions of men from breaking out into every species of enormity—and that, not because they did not believe those sanctions, (for in the Christian world, at least, the *great mass* of society have *always implicitly believed them*,) but because the nature of man is so depraved, and his passions so impetuous, that nothing short of such sanctions *can* form an adequate restraint. When men have become truly religious, “the love of Christ will constrain” them to live a holy life: but previously to that, nothing short of the fear of punishment in a *future* as well as the present world, can keep the great mass of mankind from the worst vices and crimes. To do away *all fear* of future punishment, therefore, is to *weaken the obligation and the binding force of all laws*, and to remove the only *paramount restraints* by which families, communities, and nations, are

kept in any tolerable state of peace, order, and happiness—it is taking away the *only effectual check* to the wicked inclinations, the voluptuous propensities, and the malicious passions of our nature; and subjecting the lives, the liberties, the property, and the innocence of the well disposed members of community, to the depredations, the insults, and the violence of those who are unprincipled, and who “have not the fear “ of God before their eyes.”

If the most abandoned sinners as well as the greatest saints go to heaven when they die, what is there to prevent the *existence or the gratification of* pride, avarice, envy, anger, hatred, and malice? What is there to prevent lustful, revengeful, and impious thoughts, desires, intentions, and passions? What is there to prevent any one of those numerous sins, of which men may be guilty in the *secret chambers of their own hearts*? What is there to prevent any other crime, provided it can be perpetrated *in secret*; and thus escape the vigilance of men, and the punitive retributions of human laws? What under heaven is there to prevent the enormous crimes of perjury and blasphemy, and suicide and murder?

The greatest security that society has for life, liberty, chastity, property, and happiness, is found in the *obligations of an oath*. But this security is *founded upon the universal persuasion, that God will punish the blasphemous sin of perjury in a future state*, since it is so injurious to the welfare of society, since it is a high-handed offence against the great God, and since it very frequently escapes detection and punishment in this life. If then blasphemers, perjured wretches, murderers of fathers and murderers of mothers, meet with no punishment after death, but go straight to heaven, the very foundations of society are undermined, and the very bonds that hold society together are dissolved; and *were this doctrine to become universal*, no laws however severe, no executive however vigilant, could preserve the human race from the most accumulated sufferings, from the most unexampled confusion, and finally, from *utter extinction* in this world. All the horrors and enormities of the French revolution would soon be exhibited over again—and we should live in perpetual dread of

having our sisters and daughters polluted, and ourselves assassinated, if we dared, either in public or private, to stir tongue or hand in their defence. For what is to prevent these enormities? May not all say, Let us eat, drink, and be merry—let us enjoy ourselves at all hazards? If we are overtaken, and in danger of severe punishment from man, let us cut our throats and go to heaven!

Besides, since we live in a world of sorrow and suffering, in which all share more or less largely—since a very large portion of the human race are always found groaning under poverty, sickness, disease, or some other affliction—and since, sooner or later, this is the lot of almost every individual: suppose *all* were *fully persuaded* of the Universalist-doctrine, what could hinder those who were in a state of suffering, from committing *suicide*, and taking a short cut to heaven! In numberless instances, what could prevent a destitute, afflicted father of a family from murdering himself, after, in the plenitude of his mercy, he had murdered his wife and children! Would it not be natural for *all* the children of penury and sorrow to reason thus? Why should I continue here in a state of suffering, when I can be relieved at once of all my troubles? The good and gracious God has no punishment for me, except in this world; and heaven is a state of endless and inconceivable happiness, into which, after I leave this life, I shall ere long be admitted. Am I not then most *unreasonable and foolish*, if I continue here in suffering, when I can, in a moment, terminate my sufferings and go to heaven? Am I not *cruel* to my own family, if I refuse to deliver them out of their sorrows, though I have it in my power? Let those who love misery better than happiness, stay here in this world as long as they please. As *this is the only hell we are to suffer*, I think it madness to remain. I prefer stepping out of time into eternity, *in order to get from hell to heaven*; and I do *most earnestly advise* every human being, the first moment they get into any serious difficulties, to put an easy end *instantly* to all their troubles, by taking opium enough to put themselves so soundly to sleep, as never to wake again in this world.

As surely as it is natural for us to desire happiness and dread suffering, so surely the above reasoning is *natural and consistent in the mouth of a Universalist*. And this exhibits such a view of this new doctrine of Universalism as may well make the heart sicken at its absurdity, and cause us to stand aghast with horror, at the awfully destructive consequences to which it leads.

Let it not be said that we have overcharged the picture. It is impossible to overcharge it, with pen or pencil; for the imagination even cannot adequately *conceive* of all the enormities and horrors which this Universalist doctrine has a *tendency* to produce. Doctrines of such deep-toned horror cannot too soon, or with too much indignation, be consigned to universal infamy and execration.

Let this not be called declamation. It is, at most, the declamatory earnestness of indignant truth and insulted religion. In such a cause, *coldness would be treason*.

Let it not be said that *remorse of conscience*, and the other punishments which follow vice and crime in this world, are sufficient to restrain men from wickedness, or lead them to virtue. *Fear of future punishment* is, with the wicked, the *chief ingredient* in remorse of conscience. Remove this fear altogether, and their consciences will be easy enough. Besides which, the wicked may make this, and every other punishment in this life, *as light and short as they please*, by an immediate and *voluntary death*: and if death is a *certain* change from hell to heaven, he must be a fool that would hesitate.

Moreover, suppose a Universalist should go about the country and say to liars, thieves, murderers, profligates, and the vilest sinners of all descriptions, O all ye, my dear brothers and sisters, who are travelling on to the same heavenly kingdom with myself, hear these "glad tidings of great joy" which God has sent me to preach to you. He is exceedingly good and gracious, not willing that any should perish. He has sent his well beloved Son into the world, to teach us that the whole world, through his mercy, shall be saved; and he has commissioned me to bring you this glorious news. No

matter how wicked and abandoned you may be, you are nevertheless his well beloved children. And though there are certain evils which we all must suffer in this world, yet this is but the common lot of the righteous and the wicked. And as God out of his benevolence wishes you to be happy, I come to fulfil the purposes of his benevolence, and to *make your consciences easy*. Some of you are horribly afraid of future punishment, and of the sufferings of hell. These are all *bugbears of human invention*: there is no truth in them. Set your hearts therefore at rest. As God wishes you to be happy, the *more easy you can make yourselves*, the better for you, and the more agreeable to his merciful intentions. I call upon *all* of you therefore, however profligate you may be, to rejoice in him whose mercy is over all his works. Be not afraid: you, as well as the greatest saints, shall go to heaven after death.

Should a Universalist preacher use this language, is it not perfectly consistent with his principles? Would those go much further, who, like Voltaire, should say, "*to enjoy ourselves is to serve God; for our inclinations and propensities are so many distinct indications of the will of God*?"^b Would this not be completely opening the flood-gates of licentiousness, to deluge the world with abominations and crimes? And does this new system of Universalism, then, differ much from Relly's system? of which a Universalist writer observes in substance—"The man who should preach such a doctrine *fully*, would either be pitied as a maniac, or prosecuted as a disturber of the public peace."

Let the experiment be made. Let the doctrine of the Universalist be *fully preached, in all its bearings*, to your slaves, to the ignorant and lower classes of society, and to those who are leading ungodly lives; and woful experience will soon teach you whether it is calculated to make men better or worse. Indeed, we need not be at a loss to know its effects, from the remarks that have *already* been made by some, who drank in the Universalist poison that has lately

^b Leland on the Advantages, &c. vol. ii. p. 2, chap. 6.

been mixed with the droppings of a neighbouring sanctuary : and if Universalism is to be preached over the whole of our country, the devil, who has heretofore been in the habit of “going about like a roaring lion, seeking whom he might devour,” may in future save himself that trouble, since the Universalist doctrine is calculated to do that work most effectually.

The Universalist scheme does indeed inculcate the ordinary duties of morality, and some of the ordinary duties of religion : but it takes away the *sanctions* by which God *enforces* those duties ; and thus renders its preaching of *none effect*. In vain do we teach the wicked to “do justice, love mercy, and walk humbly with God,” if we rob them of the only inducements that can *secure* obedience to this precept. If they are not compelled to it by irresistible grace, what shall cause them to deny themselves, to take up the cross, and to lead a godly life ? Conscience ? Multitudes have no conscience—the conscience of multitudes is seared and inactive—the disbelief of future punishment leaves the conscience of the *unawakened sinner* altogether *powerless*—and wherever conscience does strike its scorpion sting into the bosom, *suicide* can instantly extract it, and hush its loudest clamours into peace. What then shall induce the wicked to renounce their guilty pleasures, and practise the self-denying religion of the Gospel ? Do men *restrain and deny themselves* because this yields them *pleasure* ? Our Saviour’s argument for self-denial is founded upon the *certainty of future punishment*. He says, it is better to pluck out the right eye and cut off the right hand, than to have the whole body cast into hell. But if there be no hell after death, and men are *rewarded for committing suicide and murder*, by being delivered out of all trouble and admitted to perfect happiness, where is the force of our Saviour’s reasoning—where is man’s inducement to be virtuous ?

Let it not be said that gratitude to God for his love and mercy will constrain sinners to be religious. This is true of *saints and angels* ; but it is futile to expect it from the *ungodly*. It is enough for them, that the mercy which saves

them from hell, will likewise, at death, deliver them from all sin: and they would be very unwise to give themselves any further trouble about it. As long as affection and gratitude cannot keep children, and servants, and subjects, and dependants obedient, it is *against all reason and experience* to say that men will, by this means alone, be led to embrace a self-denying religion and obey God.

The Universalist then can find no refuge from the charge of acting the part of an *incendiary*, by preaching a doctrine that is calculated to throw society into combustion, to destroy the very foundations of civil order, and to let out the very life-blood of virtue and religion—unless he makes *virtue its own reward*, and can *prove* that men will become religious *merely* for the sake of that happiness which religion affords its possessor *in this world*. But where is the libertine that ever became chaste for the mere pleasure of chastity—or the drunkard who reformed purely to enjoy the pleasure of temperance? How many worldlings can be found, who abandoned their beloved idol *solely* for the *present* gratification that arises from an opposite course—and how many can we think would probably be converted to God, if they had nothing else to persuade them but *the comfort* which will *probably* flow from it *in this world*? *Future* rewards and *punishments* have been found sufficient to control the motives and actions of sinful men; but none are found who are virtuous *purely for virtue's sake*, and who lay themselves under the *self-denying restraints* of religion *merely* for the satisfaction which this yields in the *present* life, without any regard to the next.

The *preceding views* we *corroborate*, by the following *facts, and passages of Scripture*.

The Universalist scheme asserts, that vice and sin, of every description, meet *always, in every instance, without one single exception*, with *all* the punishment that God has *ever threatened*—with *all* the punishment that the *welfare of society* requires—and with *all* the punishment that *impartial distributive justice* demands. And this scheme further asserts, of course, that *exemption* from this punishment, and the *positive satisfac-*

lions consequent upon virtue and piety, are *never-failing* consequences of a holy life—and that *this* constitutes, in *every individual instance*, the *present* reward of religious obedience. Now *this is directly contrary to both fact and Scripture.*

It is contrary to fact. That virtue is not, *in this world*, its own reward, nor vice its own punisher, in any uniform or consistent degree, is manifest from *daily observation*. Are there not numerous instances every where, of unjust, cruel, licentious, and ungodly persons, who live in health, pleasure, and prosperity all their days; and who even pass into eternity *without any remorse of conscience*, and by a *short and easy death*? And are there not, on the other hand, multitudes of the most virtuous and pious, whose life is one incessant struggle with misfortune—who are set as affliction's mark—and who, through poverty, disease, sickness, and numerous other calamities, notwithstanding their holiness, are subjected to a lingering life of martyrdom? These facts are so notorious and manifest, that they are the subject of common and every-day remark: and those who deny them therefore, deserve no more to be reasoned with, than those who, like Hume, deny the existence of the sun in the heavens.

These facts too have been noticed in *all ages* of the world. The ancient stoic philosophers, who maintained stoutly that virtue was its own reward in this life, confessed that these facts furnished an insuperable objection to their reasonings: and the word of God is upon this point so *explicit*, that it should silence at once all further opposition. Let us quote a few passages.

Wherefore, says the prophet, doth the *way of the wicked prosper*? Wherefore are all they happy that deal very treacherously?—Says Job: The tabernacles of robbers prosper, and they that provoke God are secure. Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight. Their houses are safe from fear, neither is the rod of God upon them. They take the timbrel and harp, and rejoice. They spend their days in

wealth, and in a moment go down to the grave.^d—Says the psalmist: My steps had well nigh slipped, when I saw the prosperity of the wicked. For they are not in trouble as other men—they prosper in the world—and there are no bands in their death! Verily then I have cleansed my heart and washed my hands in innocency in vain. For all the day long have I been plagued and chastened every morning.^e—Thus far the Scriptures.

If then the wicked often live long, prosper, enjoy themselves, and die easy—while the righteous, like David, are often plagued and chastened from day to day—it is *not true* that sin is *always fully* punished in this world; and that holiness is, of course, always rewarded with an exemption from that punishment. It follows therefore, that the Universalist doctrine is, in this point, contrary both to fact and to Scripture; and therefore a false doctrine.

But if wickedness is not so punished in this life as to deter men from the commission of it—and if holiness is not so rewarded as to ensure its practice—then the Universalist scheme offers nothing that can induce us to be virtuous, and nothing that can deter us from a course of sin: and this doctrine, therefore, stands fully chargeable with all the grossly immoral tendencies and shocking consequences above described. If this doctrine is preached, embraced, and followed, there is nothing to restrain men from all that licentiousness, and all those crimes, to which their passions naturally lead them. We have no security for our virtue, our property, our liberty, our happiness, or our lives. Nothing can preserve the peace, order, and prosperity of society, from the baneful and ruinous effects of such a licentious and demoralizing scheme of religion. And the enormous crimes of perjury, suicide, and murder, will multiply upon us from day to day, and cover the fair face of society with the mantle of mourning, and the pall of death!

These conclusions, which are legitimately drawn from the preceding arguments, we now further support by facts, and passages of Scripture.

^d Job xii. 6; and xxi.

^e Psa. lxxiii.

That the *wellbeing of society* cannot possibly be promoted and preserved without the doctrine and the expectation of future rewards and punishments, is a truth of which mankind have been convinced by the experience of every age. All the celebrated legislators of antiquity laid this doctrine at the *foundation* of their laws and their governments. And though *some* of the philosophers theorized themselves into dangerous systems of infidelity, the philosophers generally, and magistrates and legislators *always*, explicitly maintained that the fear of future punishment was necessary for the welfare of society. Atheists and Materialists even, and freethinkers of different kinds, who disbelieved a future state, or denied that it was known *before* the preaching of the Gospel, have nevertheless admitted this necessity, and *pretend* that magistrates and legislators *invented* this doctrine, because, without it, government *could not be upheld*, nor wicked men sufficiently restrained.

The truth of this opinion is further confirmed by the *effects* which this doctrine of the Universalist has *already, in different ages*, produced upon those who embraced it. For the doctrine that there will be no future punishment, is *by no means new*. The *Sadducees*, among the Jews, held this tenet; and the *licentiousness* of their lives furnished both a *reason* for their believing so, and a practical *comment* upon the immoral tendency of their creed. The sect of the *Epicureans*, among the ancient heathens, maintained this opinion. But Epicureanism, in process of time, became only a name for every thing abandoned and licentious. The founder and first propagators of this system were highly extolled for their morality; and Epicurus, like the Universalists of the present day, endeavoured *so to explain his system* as to guard against perversion and licentiousness. But all in vain. Depriving men of the wholesome restraints which the *fear of future punishment* imposes upon their conduct, is like depriving a vessel at sea of its rudder. They will readily yield to every breeze of inclination, and be carried about by every gust of passion. The Epicureans, through the natural influence of their doctrines, became so disorderly and abandoned, that

the *public authorities* actually *expelled* them from several cities and republics; and decreed them to be the pests of the youth, and a nuisance to society.^f

This leading doctrine of the Universalists, that there will be no punishment after death, is likewise held by a large portion of the Hindoos,^g and by a numerous and learned sect among the Chinese. That sect do most *strenuously inculcate* the duties of morality, and yet every species of injustice and licentiousness prevails among them. A learned Chinese remarked, that the multitude among them was not encouraged to practise virtue, because they had nothing to fear in another world; and he therefore commended a certain other sect for preaching up heaven and hell.^h

The ancient Stoics too excluded from their system the fear of God and of future punishment; maintaining that virtue is its own reward, and that the wicked are punished in proportion to their sins in this world. But eminent and admired as this sect was, for the excellency and dignity of their moral precepts, they could not resist the strong tendency which their system had to licentiousness; and *as is the practice with the above-mentioned sect in China*, multitudes among them committed *suicide*, that they might escape out of the evils of the present, into the happiness of a future world. The Indian philosophers, and many of our modern infidels, have advocated suicide upon precisely the same principles.ⁱ

It appears then from these *facts*, that the leading doctrine of the Universalist has long ago been maintained, both among Jews and heathens—that those who maintained this doctrine have *generally* been unprincipled and licentious—and that all the shocking consequences we have ascribed to it, have at all times flowed from it, to such an extent even as to *cause the magistrates to banish those ancient Universalists from their dominions*, and brand them as pests and nuisances in society. And lest it should be supposed that this doctrine is not liable to such abuse in the Christian world, we would refer you to

^f Leland's Advantage and Necessity, &c. vol. ii. part 2, chap. 6.

^g Rees' Cyclop. art. Shaster.

^h Leland, vol. ii. part 3, chap. 3.

ⁱ Leland, part 2.

the *tenets and history* of the Simonians, Gnostics, and Nicolaitans—*sects of Christian heretics*, who began to appear before the death of the Apostle John, and who subsisted, under different names, for several centuries afterwards. These maintained that simple *faith* in Christ, and *knowledge* of the Gospel, were the *only things* necessary to salvation; and that those who possessed these requisites had *nothing to fear hereafter*. Believing therefore, as the Rellian system of Universalism teaches, that Christ had, *without any other conditions to be performed on their part, purchased everlasting salvation* for all such, they gave themselves up to every species of wickedness and profligacy.^j

These facts then *prove to a demonstration*, that a system of religion, which abolishes the principle of fear and the doctrine of future punishment, only delivers its professors over to the most unbounded licentiousness; and verifies the character of the “madman who scatters firebrands, arrows, and “death”^k among mankind.

And can such a system of religion, then, present a *single* claim to our regard? Must it not, at first view, be condemned as one of the most dangerous and execrable of heresies? Will it not carry a moral pestilence and desolation wherever it takes its march? And had we not better let loose upon our fellow-creatures, in a tenfold degree, all the physical evils to which flesh is heir, than to countenance or to propagate a doctrine that carries in its train consequences, the mere thought of which is enough to chill the blood, and make the heart to shudder!*

^j Mosheim's Hist. vol. i. King on the Creed, and any orthodox commentator on Rev. ii. 2 Pet. ii. and Jude; but particularly Whitby, Hammond, Poole, and Macknight.

^k Prov. xxvi. 18.

* The old and the new Universalism differ as much as day and night; since the one denies all punishment after death, and the other teaches that *all* the wicked will be punished hereafter *in proportion to their sins*. But still even the old Universalism is chargeable with a licentious tendency; and the preceding objections, therefore, lie, though not with equal, yet with great force, against the old Universalist doctrine. For the wicked not only *may*, but will naturally be led to reason thus: “I feel an unquerable propensity to my sinful practices. They yield me great grati-

The facts and arguments already adduced under our *first head*, are sufficient to prove that the distinguishing doctrine of Universalism *cannot possibly* be true, but must necessarily be *false*. But we think it proper, nevertheless, to support the unanswerable deductions of reason, upon this last point, by the *paramount* authority of Holy Scriptures.

We observe then, that a doctrine which naturally leads to irreligion and licentiousness, *cannot possibly* be the doctrine of Scripture. Because the *main purpose* for which the whole of Scripture has been given, is to *bring men over from sin to holiness*. All its precepts, all its promises, and all its threatenings have but one object in view, and that is to reclaim men from the error of their ways, to serve the living God. All the ordinances, all the institutions, and all the duties of religion, both in public and in private, aim at promoting godliness. Even the very miracles that have been wrought, the prophecies that have been delivered, the distinguished blessings that have been vouchsafed, and the judgments that have been inflicted from age to age upon the Church, have all been designed to discountenance irreligion, and promote the cause of virtue and piety. Nay, all ministers, like Paul, are sent to “turn men from darkness to light, and from the power of

“fication. I cannot therefore consent to give them up, and subject myself
 “to the self-denying duties and restraints of the Gospel. Our heavenly
 “Father is merciful—nay, ‘*God is love.*’ I throw myself, therefore, upon
 “his boundless compassion. He cannot but pity his weak, tempted, and
 “erring creature. Were future punishment to be *endless*, I should indeed
 “not reason thus. But it comes from a Father, whose bowels yearn with
 “compassion over his children—it will some time or other have an end—
 “and after that, I shall be happy for ever and ever in the kingdom of
 “heaven. So that, let me act as I please, *I shall after all be saved*, and
 “*have an eternity of happiness to enjoy*, as well as the holiest of Christians.”
 This reasoning is perfectly natural and consistent in those who believe, like some of the ancient heathen, that the wicked will be cast into the fires of hell till they are burnt white, after which they will be taken to heaven. And we submit it to the reader, whether this doctrine of purgatory, whether held by heathens or Roman Catholics, Unitarians or Universalists, does not in a great measure set men loose from the salutary restraints of the fear of future punishments, tend to make them easy in their sins, and therefore thus far *deserve the charge of being a licentious doctrine*.

“Satan to serve the living God”^l—the “word” or “truth” of God is expressly, by our Saviour, declared to be the great means of our *sanctification*,^m the means which God uses for the express purpose of making us holy—the influences of the Holy Spirit are given to “*cause*” us “to walk in the way of God’s commandments,” to “*enlighten, to convince of sin, to change our hearts, and sanctify us to obedience*”ⁿ—and the Lord Jesus Christ shed his blood for us, “that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”^o Accordingly we are told that the law of the Lord is perfect, converting the soul^p—that the Gospel is that *truth which is according to godliness, and in order to produce godliness*^q—and that “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”^r

In fine, Scripture expressly asserts that “*without holiness no one shall see the Lord*”^s—no one shall enter heaven. And as the Apostle assures us^t that the carnal mind is enmity against God—that it cannot possibly, in its unconverted state, be subject or obedient to the holy law of a holy God—that, as long as our minds and hearts are under the influence of our bodily inclinations and passions, we are spiritually dead—and that unless we become sanctified through the obedience of faith, the second death, death everlasting, must be our portion: as the Apostle plainly teaches all this, so it may be *proved to a demonstration*, that unholy beings, who live and die in their sins, *cannot possibly be admitted to heaven*—or if even admitted, *cannot possibly be happy* there. Can those who are destitute of all holy desires, dispositions, principles, and affections—those who are averse to pious thoughts, to religious exercises, to godly company and conversation—can such persons find happiness in the holy society and employments of a holy

^l Acts xxvi. 18.^m John xvii. 17.ⁿ Ezek. xxxvi. 27; Eph. i. 18; John xvi. 8; and 1 Pet. i. 2.^o Tit. ii. 14.^p Psal. xix.^q Tit. i. 1. See Macknight on the Epistles.^r 2 Tim. iii. 16, 17.^s Heb. xii. 14.^t Rom. viii. 4, &c.

heaven? Can they be happy in the midst of what they hate? Utterly *unqualified* for such things, *averse* to them, and *disgusted* with them before death—is death, *whether they will or no*, to work a *physical change* upon their natures, and fit them for heaven? This *cannot* be, because it is contrary to what the Apostle teaches, that we must *ourselves* “*work out our own salvation.*” If then we die in an unholy state, we are *fit and disposed* only for unholy society and employments. Could the ungodly be admitted to heaven, heaven would disgust them: they would be out of their native element, and miserable in the midst of bliss. Let but the wicked *on earth* be required to spend *all their time* in religious conversation, and in the holy exercises of private and public worship, and it would be an *intolerable restraint*—it would make them extremely unhappy. How then, if their natures remain unchanged and unsanctified, could they possibly enjoy themselves in the presence of God? The thing is *physically impossible*. It is *absurd, and implies a contradiction*. That the ungodly must necessarily be born again of the Spirit—be converted, become new creatures, before they can possibly be saved—is just as certain and manifest, as that the darkness of night must be overcome before we can enjoy the broad blaze of day. We *cannot be happy* in the midst of what is disagreeable and painful to us. Carry the saint to hell, and by being conformed to the image of God, by holding communion with his Saviour, by the indwelling of the Holy Spirit, a local and present heaven will be opened in his soul. God, to him, will be every where; and every where a source of bliss. Raise the ungodly to heaven, and the very sanctity of the place, the society, and the employments, would fill him with terror: and as sinners do on earth, he would flee the society of the blessed; or he would, under the consciousness of his guilt, sink by his own weight to the regions of the damned. A very hell would be opened in his own soul.

If then the word of God, the ministers of the Gospel, the institutions and outward duties of religion, the influences of the Spirit, and the atoning sacrifice of the Lord Jesus Christ, have all been given and appointed for the express purpose of

making us holy—if the Gospel is that truth which is designed and has a tendency to produce godliness—and if, without holiness, it is *physically impossible* we should be happy; then that doctrine which does not conduce to this end, but leads to licentiousness, must necessarily be false; because it is *directly contrary to the intention of God, and to the express design of revelation*—which is to make us holy here, that we may be happy hereafter.

This may be directly and briefly proved from Scripture as follows. St. Paul says, that those who “consent not to the *wholesome commandments of our Lord Jesus Christ, and to the doctrine which is according to godliness, are proud, knowing nothing, but doting (brainsick, distempered, or mad) about questions and strifes of words.*”^u St. Jude says, that those who “turn the grace of God into lasciviousness,”^x (that is, those who, like the Nicolaitans, so interpret God’s mercy as to promise us salvation whether we live a sinful or holy life,) are ungodly men, upon whom God will execute judgment. And Holy Scripture declares, that “those who justify the wicked are an abomination to the Lord.”^y Now Universalism teaches that the miscreant, who lives a life of impurity, who, after having defiled and robbed, murders to escape detection; and who, upon being discovered, cuts the throats of his wife and children, and then blows his own brains out; will nevertheless escape all future punishment, and go to heaven just as soon as the greatest saint.

If this is a *wholesome doctrine, or a doctrine according to godliness*, then wilful murder is innocent, and arsenic is wholesome food. If this is not the heinous sin of *turning the grace of God into lasciviousness*, then no such sin was ever committed. And if this is not, to all intents and purposes, *justifying the wicked*, there never was a wicked man on earth:

“Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap.”^z—“Indignation and wrath, tribulation and anguish, shall be upon every soul of man

^u 1 Tim. vi. 3. See Macknight.
^y Prov. xvii. 15.

^x See Whitby and Hammond.
^z Gal. vi. 7.

“that doeth evil.”^a—“God will recompense every man according to his works.”^b—“Repent therefore, and turn yourselves from all your transgressions; that iniquity may not be your ruin.”^c—“For without holiness no one shall see the Lord.”^d—And “though we, or an angel from heaven, preach any other gospel, let him be accursed.”^e

Before we quit this subject, we would briefly advert to the inferences that may reasonably be drawn from the doctrine of the Universalist. If that doctrine be true, man is not in a state of trial for another world. Do what he will, he shall be saved. No persons can possibly be under sufficient inducements to perform any of the *self-denying* duties of religion, which are disagreeable to flesh and blood: there is very little reason to preach the Gospel, except for the purpose of setting men loose from remorse of conscience, and from the fears of hell and damnation. The Apostles, Disciples, and primitive Christians were a set of fools; for they deliberately subjected themselves to poverty, infamy, and the loss of every comfort—and exposed themselves, *during a long life*, to labours, dangers, sufferings, and death itself, in its most shocking and appalling forms; when, by renouncing the Gospel, and living under their former religion, they might have passed through life without any of these evils—or when, by an act of suicide, they might at once have escaped all their troubles, and gone to a place of everlasting rest and happiness. Nay, the ancient Epicureans, the lovers of pleasure and of the world—those whose maxim is, Let us eat, drink, and be merry—those who refuse to receive or to seek for religious instruction, upon the principle, that *the less we know of our duty, the less will our conscience disturb us*—and those who lull their consciences asleep, or drown their cares in wine and jollity—these, after all, upon the Universalist scheme, take the wisest course, and set the best example: for since we are sure of heaven after death, the most comfortable way of getting through life is the wisest and the best. Indeed, upon this

^a Rom. ii. 8.^b Matt. xvi. 27.^c Ezek. xviii. 30.^d Heb. xii. 14.^e Gal. i. 8.

principle, the ancient Epicureans, who said pleasure was the chief good, came *nearer to the truth than the Bible does* ! And if the Bible really teaches the Universalist doctrine, the whole Christian world have been extremely fortunate in never making the discovery before—and now, since it has been made, they had better *all* unite in discarding revelation, and burning up every copy of the Scriptures on earth ; since they inculcate so disorganizing and licentious a tenet. For natural religion, which has always taught the doctrine of future rewards and punishments, is *far more safe and beneficial to society* than the religion of the Universalist can be : and our government, like the government of revolutionary France, had better, therefore, at once, declare the religion of the Bible to be a pernicious forgery, and an imposition upon mankind ; before we are brought into such a state of dissoluteness of principles and morals, that, like the ancient Epicureans, the nation will be obliged to spue *us* out, and banish *us* from their territories. In fine, *Atheism itself* is not as bad in its consequences as Universalism ; for it presents no temptation to suicide ; and were it preached over the country, few would embrace it, because it is so comfortless and abhorrent a doctrine : whereas, would their *reason and conscience* only permit it, all mankind would flock in to the belief of the Universalist.*

* We feel that, in making these and other similar statements, we labour under a *peculiar disadvantage*. The character and tendency of Universalism is so monstrously absurd and pernicious, that when we exhibit them in their true colours, the mind of the reader will unconsciously recoil. The first impression is likely to be, “ This is too monstrous to be true. “ The writer must be guilty of misrepresentation, or at least of exaggeration. If Universalism was as bad as here exhibited, it never could have “ found one in the shape of a reasonable being that would have embraced “ it.” For truth’s sake, and for God’s sake, we beg the reader not to suffer his feelings, his prejudices, or his imagination, to *run away with his reason*. The reveries of Hume, of the Atheist, and of the Pantheistical divines of Germany, are equally flagrant in their absurdity ; and yet multitudes have embraced them. Let history and experience, the character of human nature, the arguments and the facts we have adduced, be *all* taken into the account, and we are confident that an *unimpassioned examination of the subject*, will lead the reader to bear us out in *all our remarks and all our conclusions*. Some of our expressions may indeed be peculiarly glowing and

If we had no other arguments to bring against the leading doctrine of the Universalist, what has been said would be sufficient to condemn and prove it false ; and sufficient likewise to show, that every believer in divine revelation should condemn and oppose it, as the offspring of Satan, the destroyer of souls. For Universalism is as much opposed to Christianity, in its *character, tendency, and effects*, as darkness is to light. They *cannot* stand together. If the one be true, the other *must* be false : for if not false, the religion of the Bible, *under this aspect*, is *worse than Deism—is worse than Atheism*.



As, however, error is very tenacious, and has many lives—as many cannot, or will not see, till the matter be plain as a sunbeam—as an argument conclusive to one, may not be so to another—as prejudice, if it surrenders at all, never surrenders until it be beaten from every intrenchment, and deprived of every place that offers the semblance of refuge—as, upon important subjects, every writer ought to enlarge and particularize, until he has made it plain to the lowest understanding—and as a weak or partial defence of truth only tends to betray it, and to furnish fancied cause of triumph to its adversaries, many of whom cannot feel the force of an argument unless it knocks them down—we proceed to observe, that *all* consistent Christians will *feel bound to reject and condemn* the leading doctrine of the Universalist.

2dly. Because it directly *contradicts the belief of all mankind*. There are indeed, as already noticed, some exceptions.

emphatic ; but it is a good maxim, always to give to truth all the advantage she can derive from strong language ; and we know not how to speak of such a subject in more measured terms. We fear *many* will not estimate its enormity *aright*, unless, in the plainest and strongest language imaginable, we point out its absurdity and impiety : and if, while discussing this subject, we use not *every means* of warning the unwary against, and deterring the wicked from a doctrine of such deep-toned horror, we fear lest Almighty God should regard us as a partaker in the guilt of those who *leave* their fellow-creatures to *perish* in error, and for “lack of knowledge.” At every turn, therefore, God willing, we would put our heel upon the viper, and crush him to death.

Some have been found, in different ages, who denied future punishment; but exceptions, as all admit, *prove the general rule*. The mass of mankind, in all ages and among all nations, have believed in a future state of rewards and punishments. From the earliest ages of the world concerning which we have any account, this has been the *traditionary faith* of our species. The most ancient writers, after the most careful research, assure us that this was, among all nations, the *common popular belief*, embraced by the ignorant as well as the learned—they trace it up to time immemorial, without assigning it any *human origin*—they inform us it was never doubted, except by some abandoned wretches, who *wished* it to be false; and by some philosophers, who speculated themselves out of the belief of this doctrine—who transmitted their creed to their disciples, and who confessed that, in denying the doctrine of future punishment, they went *contrary* to the universal consent of all nations, and to the common, traditionary, immemorial faith of all ages.^f

All the world then stands arrayed against this new doctrine of the Universalist. Every sect in the Christian Church would reject it with abhorrence—even all the Universalists of the old school, from Origen down to Chauncey, Winchester, and Scarlet: for they believe as firmly in the *propriety, justice, and necessity* of temporary punishment after death, as the Christian Church generally believes in the propriety, justice, and necessity of eternal punishment. In this point too, with the exception of the ancient Sadducees, the Jewish Church has in all ages agreed with the Christian. The Mahommedans hold the same doctrine; and all the *heathen* nations, of modern as well as of ancient times. Nay, with few exceptions, all the *Deists* in Christendom will condemn the distinguishing doctrine of the Universalist; for it is as much against their creed as against ours.

Now it is a *rule universally admitted* by all who believe in divine revelation, that a doctrine, embraced among all nations, by all men, and at all times, *must necessarily be a true*

^f Leland's Advantage and Necessity, Stillingfleet's Origines, Bryant's Mythology, and Works of G. S. Faber.

doctrine. This rule is just as conclusive against the Universalist doctrine, as against the reveries of Hume, when he denies the evidence of our senses : and it therefore *proves* that a belief in future rewards and punishments is *the true belief*. Had this belief only been found in modern, and not in ancient times—or among learned, and not among barbarous nations—or in certain sections of the globe, and not in all countries ; it might have been ascribed to chance, caprice, prudence, state policy, or priestcraft : but now, since it has been universal—since no ancient nation was ever found where it did not prevail, and no time can be fixed upon when it was not every where the common belief—and since the most ancient writers can give no other account of it, than that it was handed down from time immemorial—its existence cannot possibly be accounted for in any other way, than by admitting the truth of the doctrine of future rewards and punishments.

For the argument stands thus : That which has been believed by all, every where, and at all times, *must necessarily* either be the dictate of *reason and common sense*, and the result of every one's experience ; or else it must be the consequence of a *divine revelation*, made to our first parents or to Noah, and through them handed down to all the nations of the earth. *In no other way can we possibly account for the universal belief in future rewards and punishments.* Upon every other supposition, that belief is an effect without a sufficient cause ; and those who admit an effect without an adequate cause, admit what is *absurd* both in religion and philosophy. How then will the Universalist account for this universal belief ? Is it the consequence of *revelations* made to man in the first ages of the world ? Then he *admits that God has revealed* the doctrine of future rewards and punishments, and that his own doctrine is *contrary* to God's revealed will ! Or have all mankind believed it, *because the reason and common sense* of every individual teaches him to believe it ? Then the doctrine of the Universalist is contrary to the reason and *common sense* of all mankind—and then, if Universalism be true, God has made all men so, as naturally to lead them into the belief of a lie ! Here are the two horns of a

dilemma; and the Universalist may hang himself upon whichever he pleases.

Here it is necessary to observe, that *some* Universalists deny that the Jews had any *knowledge of a future state* before the time of our Saviour; and others, admitting that they had some knowledge of a future life, of course deny either that they believed in future punishment, or else, if they did, maintain that that belief was *borrowed from the heathen*. To this we answer—

1st. The main question is not, whether God revealed the doctrine of future rewards and punishments to the Old Testament Church. For *even if*—which we by no means grant—even if the Jews had no knowledge of it, it is enough for our purpose if this doctrine is revealed in the New Testament.

2dly. Since, as has been abundantly proved by Leland, Stillingfleet, and others, *all the rest* of the ancient world *had* the knowledge of a future life, it would be strange indeed if the Jews alone, *God's own people*, were an exception! And since all the rest believed in future rewards and punishments, can we suppose that the Jews had no such belief? How is this either probable or possible? For,

3dly. The foregoing argument, to prove the doctrine of future punishment from the universal belief of it, should convince us that the Jews and Israelites *could not* be ignorant of it. For it is manifest from reason, from experience, and from the *positive testimony of the most ancient writers*, that the doctrine of future rewards and punishments was *not discovered* by human reason, *nor invented* by human policy—that it is not a doctrine which reason and common sense would teach *every man*—and that its *universal reception*, therefore, in the earliest ages of the world, *must necessarily* be owing to its having been *revealed from heaven, transmitted from father to son, and from generation to generation, and thus spread, by natural inheritance and tradition*, wherever the descendants of Adam and of Noah were scattered abroad. In this case, it is *as certain* that the ancient Church of Judah and Israel believed in future punishment, as that any of the other

nations believed it; for *it was one article of their universal traditional faith.*

4thly. That the Jews *actually did believe* this doctrine in the time of our Saviour—that they had then believed it *from time immemorial*—and that they, as well as the Gentiles, *ascribed this doctrine originally to divine revelation*—is manifest not only from the works already quoted, but also from the writings of Philo and Josephus, two distinguished Jews—is manifest from the apocryphal books bound up with some of our Bibles—and is manifest from the Targums, or commentaries of Onkelos, Jonathan, and others, upon the various books of the Old Testament. Most of these works were written before or during the time of our Saviour, and they *prove* that Jews and Gentiles had but one belief on the subject of future rewards and punishments. These *facts* are so *notorious*, that we shall not stay to make any quotations to prove them; especially since the most distinguished of our American Universalist writers *admits* them to be true.

5thly. The Jews and Israelites were the descendants of Abraham. Abraham was a Chaldean. He and his posterity sojourned for many hundred years among the Phenicians and Egyptians; and *all* these three ancient nations believed in future punishment. The ancient *mysteries* are traced up to a very remote antiquity among these and many other nations, and the doctrine of future rewards and punishments was *one of the doctrines taught in those mysteries*.⁵ The Brachmans, Persians, Arabians, and Sabeans, are generally believed to have been the descendants of Abraham; and they all believed in future punishment. It is therefore *highly probable* that Abraham and all *his posterity*, the Israelites and the Jews, agreed with all the rest of the world, and held, *in all ages*, the doctrine of a future state of retribution.

6thly. As no facts can be brought to *prove* it, so no reasons whatever can be given to make it *probable*, that the ancient Jews and Israelites did *not* believe as the rest of mankind on this subject. *All* that Universalists *pretend to show*

is, that the doctrine of future punishment is not revealed and taught in the Old Testament. But if we even grant this, it does not prove that this doctrine was not *revealed*, or not believed, under the Old Testament. It may have been revealed, without having been *recorded* in the Old Testament. It may have been revealed in paradise, *universally believed* afterwards, and therefore *taken for granted* by the sacred historian, as a universally admitted truth; in the same way as the *being of God* is taken for granted in the very first chapter of Genesis. Under this aspect, the one subject has nothing to do with the other: the one is a question about a doctrine said to be *revealed* in the Old Testament, and the other is a question about a *historical fact* relating to the opinions of the ancient people of God. Grant the Universalist, therefore, all that he contends for *on this point*, and our argument still stands in *full force to prove the fact*, that the ancient Jews and Israelites *did, in all ages*, hold the doctrine of future punishment. The Universalist has not brought, and cannot bring, one single fact or argument to render the contrary even in the *slightest degree probable*.

Our former conclusion, therefore, still stands *uninvalidated and unanswerable*—the Universalist doctrine is against the *belief*, and against the *reason*, of all mankind; and it therefore *cannot* be true. We say against the *belief of all mankind*, without one single national exception. For though some Universalists maintain that the ancient Israelites were an exception, they have not brought *one single* argument or fact to make that assertion *probable*; and we have, on the contrary, adduced *several* arguments and facts, *any one* of which is enough to make it probable, and all of which, taken together, make it *morally certain*, that the Old Testament Church, *in all ages*, believed in the doctrine of future rewards and punishments; and derived the belief of that doctrine, not from the heathens around them, but from Abraham their founder, and originally from divine revelation.

This argument in favour of future punishment is drawn from *reason* and the light of nature, independently of the Scriptures. The Universalist *cannot* admit that the doctrine

of future punishment was *revealed* to our first parents, and transmitted by a traditionary inheritance to the rest of mankind, as we fully believe, and as the above remarks, we think, *prove*: its *universal belief*, therefore, as it could not spring from chance or state policy, *must, upon his principles*, be ascribed to the reason and common sense of all men, in all ages. And if this be so, *to deny this doctrine, is contrary to the reason and common sense of all mankind*. And if the Deist is *unreasonable* in refusing to believe in *divine revelations, since all nations have believed in them*—if the Atheist is absurd in denying the *existence of God*, contrary to the universal belief of mankind—if the disciples of Berkely and Hume are absurd in denying what reason and common sense teach every body, the *real* existence of the objects around us—then, for the same reason, the Universalist is unreasonable and absurd in denying the doctrine of future rewards and punishments.

But, lastly, we believe that the doctrine of a future state was revealed to our first parents; and we ask, therefore, what should we *naturally infer from analogy, and from the nature of the case*; and what does the Old Testament teach on the subject of a *future life*? Is it *probable* that God gave man existence, without ever acquainting him with his destiny? Did he *design* man for a future state of being, and still leave him ignorant of it? Did he create man *immortal*, and still leave him without the knowledge or belief of another life? Is it *possible* that the Father of mercies should thus treat his intelligent offspring? Is not his *mercy* over all his works? Does he not *really desire* us to be *holy and happy, both here and hereafter*? Must not the knowledge of a future state have been *eminently calculated to promote both these ends*? Was not this knowledge just as necessary immediately after the fall, as it was 1800 years ago? Can any reason in the world be given why God should leave man destitute of information so highly important? Is it not inconsistent with the *attributes* of his character, and with his *uniform conduct* towards his intelligent creatures? Is there not then, at first view, a *presumption in favour* of the opinion, that he com-

municated to our first parents the knowledge of a future life ; and must not very good reasons be given, before we can be authorized to believe the contrary ? *Can we believe the contrary without impeaching the goodness of God ?*

And if the *nature of the case* forbids the supposition, that our good and gracious God left our first parents and their posterity as *ignorant as brutes* upon the subject of a future life ; does not *analogy* likewise forbid us to suppose, that they were left to grope in *more than heathenish darkness* ? We learn from the Old Testament, directly or indirectly, that God, from the *very beginning*, communicated to mankind every species of moral and religious knowledge that could be of service to them ; and appointed all those various means and ordinances by which this knowledge might best be preserved and rendered useful. For this purpose, both before and after the fall, both before and after the flood, he appeared to them, and instructed them—sometimes in a human or angelic shape—sometimes by dreams, visions, or a voice from heaven—sometimes by invisible though powerful communications to the hearts and minds of his prophets—and generally by revelations made from the bright cloud or pillar of fire, which appears, from the very creation, to have been the ordinary symbol of Jehovah's presence, and the ordinary medium through which he conversed with men, and gave answers to their inquiries. And the knowledge thus acquired he caused to be preserved, by frequently, and in different places, repeating these revelations, and adding to their impressiveness by the miracles and wonders that from time to time were displayed.

Accordingly we learn from the books of Moses, that our first parents and their posterity were made acquainted with the overruling providence, the existence and perfections of God, and with what they must do in order to please him. From the very beginning, the Sabbath was instituted—sacrifices and first-fruits were required—the distinction of clean and unclean beasts existed—and the head of every family acted as the priest of God. Indeed the *whole moral law of the ten commandments*, and many of the ceremonial distinc-

tions, solemnly and publicly ordained at Sinai, appear only to have been the *publication of what had been known ever since the creation*; God thinking proper to repeat these instructions amid all those awful solemnities, because the knowledge of them was mixed with error, or nearly lost; and likewise for the purpose of giving them more impressiveness and force. Hence also, Abel is said to have offered sacrifice “in *faith*,”^h Noah was a “*preacher of righteousness*,”ⁱ and the wicked were punished with heavy judgments, which God would not have done, had they not been acquainted with his will. Indeed the most ancient heathen writers, with one consent, declare that *the knowledge and the institutions of religion came at first from God, and were afterwards handed down by tradition to the various nations of the earth*.

If, then, God took so much pains to make known and preserve all the moral and religious knowledge that might be necessary for their knowledge and their happiness, can we think it probable that he would *studiously conceal* from them the knowledge of a future state—the very doctrine that would give most efficacy to the other means? Is this not, on the contrary, extremely improbable; and does not *analogy*, then, lead us to infer, that God made known to our first parents the doctrine of a future life?

This very probable inference, we trust, will appear a *certain and revealed truth*, from the following additional considerations. Under the patriarchal dispensation, Enoch was translated to heaven, *without tasting death*; and under the law, Elijah was likewise carried up alive to heaven, in a whirlwind and a chariot of fire. And as the translation of Enoch was no doubt public, and commonly known, in order that the faith of the righteous might be confirmed, and their piety encouraged, by this visible proof of a state of happiness hereafter for the righteous; so the schools of the prophets, and multitudes of others, *knew beforehand* that God would

^h Heb. xi.

ⁱ 2 Pet. ii. 5.

^j See Allix's Reflections; Witseus on the Covenants, books 1 and 4; and Leland's Advantage and Necessity, chap. i. part 1; and chap. ii. part 2.

take Elijah to heaven.^k Does not this prove they had the knowledge of a future state of happiness for the righteous?

Again; Job speaks with the utmost confidence of the resurrection and a future life. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."^l The psalmist is equally clear and positive. "Thou wilt not leave my soul in hell (sheol); thou wilt show me the path of life. In thy presence is fulness of joy, and at thy right hand are pleasures for evermore."^m—"Thou shalt quicken me again, and bring me up again from the depths of the earth." Solomon also says,ⁿ "Who knoweth the spirit of a man that goeth upward, and the spirit of the beast that goeth downward? Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."^o

Again; "I am the God of Abraham, the God of Isaac, and the God of Jacob." Thus spake God to the Israelites. And from this our Saviour proves a future life; for, says he, "God is not the God of the dead, but of the living."^p The Saviour's reasoning, I suppose, will be admitted to be conclusive. But the following should set this point at rest for ever. The Apostle, in the eleventh chapter to the Hebrews, explicitly declares, that the patriarchs, and other pious persons, looked forward to happiness in another world. Though strangers and pilgrims, they were contented, because "they looked for a city which hath foundations; whose builder and maker is God."^q—"They all died in faith, not having received the promises, but having seen them afar off; and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. They that say such things, declare plainly that they seek a better country, even a heavenly."^r

^k 2 Kings ii. ^l Job xix. 25. ^m Psal. xvi. ⁿ Eccles. iii. 21; and xii. 7.

^o See Christ. Obs. vol. xix. numb. 8; and vol. xxiv.—Review of Faber on the Dispensations. ^p Matt. xxii. 32.

^q That a future life, and the existence of souls separated from the body, in another world, were two articles in the popular belief or religion of all

There is more evidence to be brought on this point hereafter; but what has been said is enough to prove, to every unprejudiced mind, that mankind, from the very beginning, had the knowledge of a future state of existence. Reason makes this probable, and revelation makes this *certain*. This proves, then, that the universal belief of mankind in a future state of existence, owes its origin to what God revealed to our first parents and their descendants. But we have already proved, that though they all believed in a future life, yet they all believed that the righteous only would be happy, but that the wicked would be punished. And *as these two subjects naturally and necessarily go together, we are obliged to infer*, that not only the doctrine of a future life, but also *the doctrine of future rewards and punishments, were made known to our first parents*, and through their posterity handed down to all the rest of mankind. But if the doctrine of future punishment was originally *revealed* from heaven, then it must necessarily be true; and then likewise *the doctrine of the Universalist must necessarily be unscriptural and false*.

3dly. All believers in divine revelation are bound to reject and condemn the leading doctrine of the Universalist, *because that doctrine is a primitive heresy revived*—a heresy which the primitive Church *unanimously condemned*: and if it was condemned as a *heresy* by the primitive Church, it is equally to be condemned as heretical by Christians of the present day.

nations, long before the days of Moses, is manifest also from these *facts*. From the earliest ages, among all nations, it was the practice, in cases of difficulty or importance, to go for advice and information to their sorcerers, wizards, and necromancers: and *one* of the means which these universally pretended to use, in order to discover things lost, bring to light things hidden, or foretel things to come, was, by *calling up the ghosts of the dead, and consulting with departed spirits*. That this was the common practice in the time of Moses, is clear from one of his laws, which forbids them ever to have among them one who consults the dead. This law Saul violated, when he went to consult the witch of Endor: and her story is an irrefragable proof of what the common belief was in the time of Samuel.—See Campbell's Preliminary Dissert., Dissert. 6, p. 2.

Now the Universalist teaches, that as we shall not be saved hereafter in consequence of our good works, so neither shall we be punished hereafter in consequence of any sins, however great and numerous, which we commit in this life. But as all mankind are justified through God's mercy, revealed to us by the Lord Jesus Christ; so through that mercy all mankind shall be delivered from all punishment in another world, and admitted into everlasting happiness.

This is, except in one feature, precisely the doctrine of the Simonians, Gnostics, and Nicolaitans—heretics who began to appear while some of the Apostles were still alive; as we have already had occasion to state. These heretics had not the hardihood to teach that *all* mankind would be saved from hell; but that *all who had come to the knowledge and belief of the Gospel would be saved*, whether their lives were virtuous or vicious. But though they promised future happiness indiscriminately, not to all Jews and heathens, but only to those who professed Christianity, still they and their doctrines were loudly and peremptorily condemned by the Apostles, and all the rest of the Christian world, without exception—and condemned, because they were unreasonable, unscriptural, and licentious in their tendency. And if these ancient Antinomian heretics were so loudly and universally condemned for holding the doctrine of the Universalist in so *restricted and moderate* a sense, what would those early defenders of the faith have said of the broad, unblushing, and monstrous doctrine of the new Universalism, which mingles light and darkness, Christ and Belial, heaven and hell, all together into one promiscuous assemblage! Well indeed might Tertullian exclaim, when remarking upon the immoral tendency of so impious and detestable a heresy, “Hear this, *all ye sinners*; and ye “who are not so yet, that ye *may be so*. Such a kind God is “found, who is neither offended, nor angry, nor revengeth—“who hath no fire burning in hell,* nor gnashing of teeth in

* It is somewhat remarkable, that as the Universalist says there is no hell but in this world, so the above-mentioned heretics said, “the body is “the *only* hell of the soul, and from that hell death delivers us.”—King on the Creed; art. Descent into Hell.

“utter darkness. He is altogether good; he prohibits sin
 “in words only. It is at your pleasure whether ye will
 “obey him or no; for he doth not desire to be feared by
 “you.”^q

The Universalist doctrine was then condemned by the Apostles and primitive Christians as an execrable heresy; and all Christians therefore ought *now* likewise to condemn it, as unscriptural, false, and deserving of universal reprobation.

Athly. It is impossible the leading doctrine of the Universalist should be true, because it is contrary to the faith and practice of the whole primitive Church. The first Christians lived at the fountain-head of our religion: they received its precepts and its doctrines uncontaminated from the lips of our blessed Saviour, of the holy Apostles, and of the other *inspired* teachers of the Gospel. Taught by those who were themselves *immediately taught of God*, it was impossible that the first converts to our faith should remain *ignorant* of any essential truth, or be led into any material error. Those who were divinely inspired, and commissioned to preach, to explain, to defend, to establish, and to spread the Gospel of our Lord Jesus Christ, *could* not have suffered their disciples to continue in ignorance or error upon any important point, without being *guilty of betraying their trust*. Accordingly we find numerous passages, scattered all along from Matthew to Revelations, all of which are aimed against prevailing errors in faith and practice. Nay, many of our Saviour's instructions were given, and by far the *greater part* of the Epistles was written, *expressly* against certain erroneous doctrines. Nor was it their design merely to communicate information, and to remove errors on important subjects. Our Saviour did not deem the “mint and cummin” of religion beneath his notice; and the Apostle would not suffer an erroneous opinion to prevail, even upon the *indifferent* subject of eating the meat that had been offered to an idol. In fine, all the doctrinal and practical instructions of the New

^q King on the Creed; art. Future Judgment.

Testament were given rather to *correct existing errors*, than to reveal any thing that had not before been made known. And, as we have already shown, the *very error of the Universalist* is there specifically pointed out and condemned. For the Simonians, the Gnostics, and the Nicolaitans held this error in a modified sense ; and of their doctrine God declared that he hated it.*

From all this, *the following conclusions are self-evident*. It was *impossible* that the first teachers of the Gospel should have been *ignorant*, or *in error*, upon the fundamental doctrine of future rewards and punishments. It is *impossible* that they should *leave their disciples* in ignorance or in error upon this subject : because this would be *directly contrary* to their uniform conduct in such matters—it would argue *unaccountable inconsistency*—it would be an effect without any assignable cause—it would be a *deliberate violation* of the trust reposed in them—it would be a grievous offence against their fellow-creatures, and an act of rebellion against God. It is *impossible* then, also, that the *first Christian Churches* should have remained in ignorance or in error upon this point. The Spirit of God led the first teachers into *all truth*. They must have taught others what the Spirit of God taught them : and the first Christian converts and Churches *must universally have believed* what their inspired teachers universally taught. *What the primitive Christians then universally believed upon this subject, must necessarily have been taught by the Apostles*, been inspired by the Holy Spirit, and revealed in the word of God.

It is morally impossible it should be otherwise. For as Jews and heathens generally believed in the doctrine of future punishment, if that doctrine was *false*, our Saviour, the Apostles, and other primitive teachers, *must and would have specifically and repeatedly condemned it*—If that doctrine was *true*, then, since it was a common article of faith among Jews and heathens, the preachers of the Gospel, we may readily suppose, would generally *take it for granted* ; and speak of it

* Rev. ii. 15 ; and other authorities before quoted.

as a received truth. (*This is actually the way in which the Scriptures generally speak of it.*) But if that doctrine was false, as the Universalist says, then, *upon his principles*, we are obliged to draw the following inferences:—Our Saviour, who was constantly endeavouring to *correct even the smallest errors* of his hearers upon religious subjects, nevertheless suffered the *greatest and most prevailing error* of the times to pass unnoticed. Nay, he repeatedly used *the very language* that was then *universally used*, when they spake of future punishment after death; and as his hearers *could not possibly understand* that language, otherwise than it was always understood, our Saviour *deliberately led his hearers* to believe the doctrine of future punishment—that is, according to the Universalist, he not only suffered them to continue in the belief of a lie, but he *deliberately taught them a false doctrine*. Besides, our Saviour promised that the Holy Spirit should lead his Apostles and followers into *all truth*. This must at least mean all needful and important truth. If the Universalist be right, our Saviour has broken his promise.

For the Universalist cannot, and therefore does not pretend to bring a *single passage* either from the Old or New Testament, where the doctrine of future punishment is *plainly and directly denied or condemned*. On the contrary, the sacred writers repeatedly and familiarly use that very language, which was used by those who believed in future punishment—the very language by which that doctrine was taught—and the language, therefore, that *could not have been understood in any other sense*. They took then *the most direct means* of teaching that doctrine; and if the Universalist be right, they took the most direct means of *concealing* the truth, and of *confirming* their hearers in the belief of a *false doctrine*, and of what *they knew* to be a false doctrine. The Apostles then, as well as our blessed Saviour himself, were *guilty of deliberately betraying their trust, and confirming their hearers in gross error!!*

These shocking consequences *necessarily* follow, if the Universalist doctrine be true. But if we are *Christians*, we

cannot possibly believe these consequences. If our religion be true, it is *impossible* these consequences should be true. As Christians, therefore, we are *obliged* to conclude, that it is *impossible* the Universalist doctrine should be true—it must necessarily be false.

The above view will be more fully supported in the course of these remarks. We proceed now to observe further, that, as it was impossible that the first and inspired teachers of the Gospel should err, or *suffer their hearers to remain in error* upon the fundamental doctrine of future rewards and punishments, so it was impossible that the primitive Christians who *succeeded* them, should err on *this point*. The Apostle John lived until the close of the first century. As long as the Apostles lived, the spirit of inspiration continued, and the Church was furnished with numerous miraculous gifts. And beside the Apostles and Disciples, numerous other teachers were inspired; so that the Church *in every city*, had its inspired and heaven directed instructors. In this way all the Churches, planted and watered by the Apostles and other inspired teachers during the first century, were guarded against error, and furnished with *the whole truth* as it is in Jesus. Nay, the Church had all these advantages during the whole of the second century after Christ, down to the time of Tertullian, who flourished about the year 200.* And after the true doctrine was fully revealed in the inspired writings—after it had been universally taught and embraced throughout Christendom—it would naturally *continue* to be taught, and believed, and spread abroad, and transmitted from father to son, from generation to generation, and from country to country: so that the whole Christian world, *upon all important points*, would have but one faith, and one practice; and those who differed from this one apostolic and universal faith and practice, would necessarily be condemned as heretics, who were guilty of essential errors.

If then the doctrine of future punishment be false, our

* See Reeves' Apologies.

Saviour and the Apostles *must* have taught their hearers that it *was* false. If those inspired teachers taught all Christians that there is no future punishment, then all the primitive Christians who were taught by inspired teachers, and who lived in the ages immediately succeeding them, must have held the true doctrine on this subject. If they all denied future punishment, we may be assured that the first Churches were taught so by the Apostles themselves; but if they all believed in the doctrine of future punishment, it is a *demonstration* that this is the doctrine of Scripture and of the Apostles.

For the argument stands thus:—Our Saviour and the Apostles either taught the doctrine of future punishment, or they taught that there is no future punishment. If they preached the former, it is necessarily a true doctrine. If they did not preach it, but taught, on the contrary, that there is no future punishment, then the first Christians, taught by them, must necessarily have denied the doctrine of future punishment. *What then is the fact?* What was the belief of the primitive Christians upon this subject? It was *impossible that they should be mistaken* upon so essential a point; and *if they did not believe the doctrine of the Universalist, that doctrine must necessarily be false.* If they universally believed the doctrine of future punishment, that doctrine must necessarily be true.

Now *the fact* is, as we have already stated, that some held a doctrine similar to the leading doctrine of the new Universalist; and they were *universally condemned* as heretics and apostates from the true religion. And it is farther *a fact*, that cannot be controverted, that, from the times of the Apostles until about 50 years ago, this new doctrine of the Universalist was never heard of. Clemens Alexandrinus, and Origen his pupil, familiar with, and enamoured of the philosophy of Plato, borrowed from that distinguished heathen, the idea that the punishment of the wicked hereafter would have an end—which is the opinion of the old Universalist. But even *this* notion, as well as some other of their philosophic speculations, was *condemned*; and the visionary and monstrous doctrine of

no punishment for any of the wicked after death, but indiscriminate admission to heaven for all mankind, has so much of the quintessence of absurdity and impiety, that for 1700 years none were found adventurous and extravagant enough to espouse and publish it to the world—nor did it ever dare to show its head abroad until the pantheistical Theologues of Germany had, under the name of philosophical Christianity, set all reason and common sense at open defiance. Even the heretics of primitive times had more consistency than to blend heaven and hell together, or to mix apostates and devils with angels and saints in the kingdom of God. *They opened heaven to both the righteous and the wicked ; not of the heathen, but only of the Christian world.*

Further, the doctrine of the Universalist, as far as it was taught by some heretics, was not only condemned by the primitive Christians, but the *contrary doctrine of endless future punishment, was universally taught and held throughout the whole Christian world, from the very birth of Christianity. If this is a fact, it clearly shows that it is utterly impossible that the doctrine of the Universalist should be true.* And that this is a fact none will deny who *know any thing* of the matter. But as multitudes who are well disposed err for want of information—as ignorance, prejudice, and sectarian bigotry, are always blind—as many will admit nothing that is not proved by a *detail of arguments and facts* submitted to their own judgment—and as the present point is of *vital importance*—we proceed to quote from the fathers some passages to prove that they taught the doctrine of endless future punishment.

St. Barnabas was the companion of Paul, the disciple of our Saviour, and probably one of the seventy whom he chose. In an epistle written after the year A. D. 70, he says, “ Let us
“ strive to the utmost to keep God’s commandments. For he
“ will judge the world without respect of persons ; and every
“ one shall receive according to his works. If a man be good,
“ his righteousness will go before him ; if wicked, the reward
“ of his wickedness shall follow him. Let us take heed, there-
“ fore, lest we be shut out of the kingdom of the Lord :” for

"after the resurrection he will judge the world." "The children of iniquity shall not be saved." "They shall be destroyed by fire, because they have not repented of their sins." "But the righteous shall possess the world to come; and they shall be distinguished from the unrighteous by their happiness."

St. Clement, the fellow labourer of the Apostle Paul, and subsequently Bishop of Rome, has left two short epistles that have come down to our times. In these he says in substance, that the Lord will hereafter raise up to eternal life *those who religiously serve him*; and that if we do not *fear God and lay aside our wicked works*, we cannot be delivered from *the wrath to come* in a future world. He therefore exhorts the Corinthians to *strive with all earnestness*, that they may be found in the number of those who wait for Christ's coming to judgment; that *by so doing*, they may receive the reward he has *promised to those that seek him*, and act agreeably to his will. If we would be saved and receive eternal life, we must repent while we are in this world, and observe the commandments of the Lord. For we shall be raised up and brought to judgment hereafter, when God will reward every one *according to his works*. Those that have been righteous shall enter into his kingdom and receive the promises; but those that have not served him shall be miserable. And he says expressly, "If we do the will of Christ, we shall find rest; if we disobey his commands, nothing shall deliver us from eternal punishment." "How can we hope to enter into the kingdom of God, unless we shall be found to have done what is holy and just?"

Ignatius was made Bishop of Antioch by the Apostle John. A few years after the death of St. John, he wrote the epistles that have come down to our times, and in them he says, "Let us either *so fear the wrath to come*, or *so love the grace of Christ*, that it turn not to our condemnation, but that we may live in holiness according to the truth, and that we may be found in Christ Jesus unto eternal life." "Life and death are set before us; *and the faithful and the unbelievers*

“shall each go to their proper place.” “Be not deceived; those that corrupt families shall not inherit the kingdom of God.” “He that by his wicked doctrine corrupts the faith of God, shall die—he shall depart into unquenchable fire.”

Polycarp was made Bishop of Smyrna by the Apostle John; and in his epistle, written about A. D. 116, a few years after St. John’s death, speaking of Christ, he says, “Who shall come to be the judge of quick and dead—whose blood God shall require of them that believe not in him. But he that raised up Christ, shall raise us up likewise to glory, if we walk according to his commandments, and abstain from all unrighteousness.” “For neither fornicators, nor effeminate, &c. shall inherit the kingdom of God.” “Let us then serve him in fear and reverence, as the prophets who foretold the coming of our Lord taught us.” “For we must all stand before the judgment-seat of Christ, and every one shall give an account of himself.” “And *whoever perverts the oracles of the Lord, and says there shall be no judgment, is the first born of Satan.*”

The above Polycarp suffered martyrdom about the year A. D. 147: and the Church of Smyrna, in giving an account of that martyrdom, says of martyrs in general:—“Supported by the grace of Christ, they despised all the torments of the world—by the sufferings of an hour, redeeming themselves from *everlasting punishment*. Even the fire of these barbarous executioners, seemed cold to them, whilst they hoped thereby to escape *that fire which is eternal and shall never be extinguished.*” And one of Polycarp’s answers to the Proconsul was:—“Thou threatenest me with fire which burns for an hour, and so is extinguished; but knowest not *the fire of the future judgment, and of that eternal punishment, which is reserved for the ungodly.*”

Some time before the death of Polycarp, Justin Martyr, a distinguished heathen philosopher, having been converted to

† See the preceding quotations in Archbishop Wake’s translation of the Apostolic Fathers.

Christianity, and being at Rome during a time of severe persecution, wrote an apology in defence of the persecuted Christians. He calls himself a "disciple of the Apostles;" and says to the emperor, the senate, and the people of Rome:—"To lay before you, in short, what we expect, and what we have learned from Christ, and what we teach the world, take it as follows:—Plato and we are both alike agreed as to a *future judgment*, but differ about the judges; Rhadamanthus and Minos are his judges, Christ ours. And moreover we say, that the souls of the wicked being reunited to the same bodies, shall be consigned over to *eternal torments*, and not as Plato will have it, to the period of a thousand years only; but if you will affirm this to be incredible or impossible, there is no help, but you must fall from error to error, till the day of judgment convinces you we are in the right." "We are the greatest promoters of peace, because we teach that every one is stepping forward into everlasting misery or happiness, according to his works; and if all men were once fully possessed with a notion of these things, who would make the bold adventure to embrace the pleasures of sin for a season, with his eyes upon eternal fire at the end of the enjoyment? Who would not strive all he could to check himself upon the brink of ruin, and to adorn his mind with such virtue, as might give him admission to the good things of God, and secure him from everlasting vengeance?" Again, "But since all departed souls continue in sensation, and everlasting fire is treasured up for the unrighteous, let me advise you to look well about you, and lay these things seriously to heart." Again, "When we teach a general conflagration, what do we teach more than the *stoicks*? When we assert departed souls to be in a state of sensibility, and the wicked to be in torments, but the good free from pain and in a blissful condition, we assert no more than your poets and philosophers." Again, "We teach that such only shall be crowned with a blessed immortality, who have imitated God in virtue, and those who have lived wickedly, and not repented to the amendment

“ of their lives, we believe shall be punished in fire everlasting.”^a He says also,^x in *direct contradiction to the doctrine of the Universalist*, that it is a “*fundamental truth taught by the prophets of the Old Testament*, that there shall be punishments and rewards hereafter, rendered to every man according to the merits of his works.”

Ireneus flourished about 40 years after Justin Martyr. He was the scholar of the above mentioned Polycarp, who was the disciple of the Apostle John. He was the great scourge of all the heretics of his day, whose errors and blasphemies he exposed and refuted. Speaking of a creed which, among other things, taught the doctrine of future rewards and punishments, he asserts what Tertullian a few years after him likewise asserted, that “*the Church dispersed throughout the whole world, had received this faith from the Apostles and their disciples.*” He asserts of a certain heretical notion—“Christ Jesus shall judge the Valentinians for it, when he shall come to judge the world.” Again, “He shall come to be the Saviour of those who are saved, and the judge of those who are judged; sending into eternal fire the corrupters of the truth, and the despisers of his coming.” Again, “He shall come from heaven to render a righteous judgment unto all; he shall send into everlasting fire evil spirits, and the angels which are fallen and apostatized, and all impious, unrighteous, ungodly, and blasphemous men; but on the righteous, holy, and obedient observers of his commandments, he shall confer life, immortality, and everlasting glory.”^x

A few years after Ireneus, about A. D. 200, wrote Tertullian. In his apology for Christians he says:—“To the observers of his laws, God has destined rewards; and when he comes to judgment at the last day, having raised all the dead, that have been dead from the beginning of the world, and restored to every man his body, and summoned the whole world before him, to examine and render to all ac-

^a See Reeves' Apologies.

^x King on the Creed.

“ cording to their works, he will recompense his true wor-
 “ shippers with life eternal, but will sentence the wicked
 “ into perpetual running streams of fire everlasting.” Again
 —“ We who know we must account to God ; who have a
 “ prospect of that eternal punishment he has in store for the
 “ transgressors of his laws ; and withal weighing the heavi-
 “ ness of *future torment*—torment not only lasting, but *ever-*
 “ *lasting* ; we proportion our fear and obedience accord-
 “ ingly.”^y Again—“ Christ shall come to receive the saints
 “ into eternal life, and to adjudge the profane to everlasting
 “ fire.” And again, speaking of the souls of both the righte-
 ous and the wicked, *between death and the day of judgment*,
 he says—“ All souls are in hell,” (the invisible world below
 us). “ *There are both punishments and rewards : both Dives*
 “ *and Lazarus are there ; and there the soul is either pu-*
 “ *nished or comforted, in expectation of the future judg-*
 “ *ment.*”^z

We might proceed to make other quotations upon this point ;
 for, with slight exceptions, these views have prevailed through-
 out the whole Christian world, from the Apostles till the pre-
 sent time. But these must surely be sufficient ; and these
 prove that the doctrine of *endless future punishment* was taught
 by the Apostles—was received and prevailed throughout the
 whole Christian world—and was occasionally denied only by
 a few, who were *universally branded* as heretics, reprobates,
 apostates from the faith, and the first-born of Satan.

Now, as in this matter it was *impossible* for the Apostles
 and primitive Christians to be deceived ; and as they *fully,*
unequivocally, and *universally* taught the doctrine of *endless*
future punishment ; it manifestly follows, that it is *impossible*
that the doctrine of the Universalist should be true—it must
necessarily be false.

And since the primitive Christians asserted that future pu-
 nishment would be *endless*, this argument is *just as conclu-*
sive against the *old* Universalist doctrine, as against the new
 one. And of those, therefore, who teach, that though there

^y Reeves' Apologies.^z King on the Creed.

will be future punishment, yet it will have an end, we must necessarily infer that they labour under an error; and that their doctrine cannot possibly be true, because it contradicts the universal belief of the primitive Christians. The primitive Christians could not possibly err on so material a point; and they all believed that future punishment would have no end.

If any thing more could be necessary to render the absurdity of the new Universalism still more absurd, and to make the refutation of the old Universalism still more manifest, we have it in the consequences that must necessarily follow if the above argument is not conclusive. If the universal belief of the primitive Christians upon any important point of faith or practice, be not sufficient to prove it scriptural and of divine authority, then we have no sufficient evidence to prove any single part of the New Testament divinely inspired, except that which is clearly prophetic, and has already been manifestly fulfilled. A prophecy, when fulfilled, carries with it the proof of its own divine origin, inspiration, and authority. But the authenticity and genuineness of all the other parts of the New Testament stand mainly upon the fact, that the primitive Christians universally believed and received them as the inspired writings of those whose names they bear, and as part of that sacred truth which the Spirit of God had revealed, and caused to be written for the sanctification and salvation of man. And as very little of the New Testament is prophetic, if the universal consent of the first Christians in favour of any important truth does not prove that truth to be scriptural, and binding upon our conscience, then we are not bound to receive the New Testament as the word of God, or as containing the revelation of his will. And if, upon this principle, we discard the New Testament, we can easily, upon the same principle, get rid of the Old; and thus we shall land ourselves in Deism, or something worse.

Nay, this principle of scepticism, which is not convinced by the above reasoning against Universalism, and in favour of the canon of Scripture, leads directly to Atheism, or universal doubt upon all subjects. For the evidence we have, to prove the genuineness, the authenticity, and the divine inspiration, of

all the books of the New Testament, amounts to a *moral certainty*—that is, to the *highest possible probability*. Now the *very existence of God*, and the *very truth of revelation*, are not proved by higher evidence than this;^a and if this evidence be not sufficient, farewell to all religion, both natural and revealed; and farewell to all history of past times; for, *upon this principle*, nothing is to be believed except what we ourselves know or experience.

If then the Universalist is willing to go this length, let him at once declare himself an Atheist, or a Sceptic; and not, like a wolf in sheep's clothing, skulk about under the garb of Christianity. But if, in the sincerity of his heart, he starts back with horror from these consequences, as I honestly believe he would, and as, upon his own principles, he is bound to do; (for he believes, or at least professes to believe, in revelation;) then he must admit that the above argument is conclusive, and that his own doctrine is false.

This will be still more unanswerably clear and conclusive from the following considerations. *All mankind* agree, that when we cannot attain to *absolute certainty*, we are in *duty* bound to be guided by *probabilities*: and that, in disputed points, if any one side has, on the whole, but *a few probabilities more in its favour* than the other side, we are in *duty* bound to decide in favour of that side where the greatest degree of evidence, and the greatest measure of probability, lie. Should the evidence be *very strong*, and the probability *very great*, to go contrary to it would be deemed *flagrantly unreasonable*, and an *absurdity bordering on madness*. And again, *all mankind* agree, that when the *meaning of a law* is *disputed*, one way of deciding it is by appealing to the *opinions and practice of those who were judges, and who lived at the time the law was made, and immediately afterwards*. That opinion and consequent practice which *universally prevailed* at the time, and immediately afterwards, among competent judges, is *always* considered as being the *true interpretation of the law*, and the *very interpretation which the lawgiver in-*

^a Locke on the Understanding, book iv.

tended : and to give the law a *different interpretation*, would universally be regarded as *highly unreasonable, and highly dangerous*.

Now these two *universally acknowledged rules and principles of interpretation* are directly in point upon the subject under discussion. As far as primitive testimony is concerned, *neither the Universalist of the old or of the new school can support their doctrine, without going contrary to the reason of all mankind—without adopting a principle of interpretation highly unreasonable and dangerous—and without being guilty of an absurdity bordering on madness*.

This argument too, be it remembered, is just as *conclusive proof* in favour of *all the books of the New Testament, as we now have them*, as it is proof in favour of the doctrine of future punishment, and of *endless future punishment*. For *all these* rest in general upon the same paramount, and in such weighty matters, *unerring authority, of the inspired and heaven-directed teachers of the Gospel, and of the Churches, throughout the whole Christian world, that were, for the first and second centuries, planted and instructed by them ; and that continued afterwards in the faith inherited from their fathers*. Whatever they might in other matters, *in these it is morally impossible they should err*. This is then, in general, *a proof that the books of the New Testament, as we now have them, are canonical and inspired*.

Since then the primitive Christians universally taught and believed in the doctrine of future punishment—since it is *impossible* that they should have been in error upon so material a point—since we cannot consistently deny the truth of this opinion, without denying the inspiration and authority of the whole New Testament, and indeed the whole Bible—since such a rule and principle of interpretation lead not only to Deism, but also to Atheism, and universal scepticism—and since, in fine, this mode of reasoning is *directly contrary* to the common sense and common practice of all mankind—we are *irresistibly forced into the conclusion, that the doctrine of the Universalist cannot possibly be true, but must necessarily be false*.

We have now brought four distinct *series of arguments* against the leading doctrine of the new Universalism. *Any one* of these series is sufficient to prove that doctrine unreasonable, unscriptural, and false; but the *whole four united* prove, with an evidence amounting to mathematical demonstration, that the Universalist doctrine *cannot possibly be true*; but must necessarily be false. It cannot be true, because it is exceedingly licentious and destructive in its tendency and consequences. It cannot be true, because it is contrary to the common sense and the universal belief of all mankind, in all ages. It cannot be true, because the primitive Christians condemned it as false and heretical. It cannot be true, because it is directly contrary to the faith and practice of the whole Christian world, in the days of the Apostles and afterwards. They held a directly contrary doctrine. They universally taught and believed in future punishment, and in *endless* future punishment.

Here, then, we might drop our pen. Enough has been said to convince all who are within the reach of conviction by *moral* means. But all we have said has, with slight exceptions, been drawn from reason and the nature of the case. The merits of the question have not been *tested by the Scriptures*: and as the Universalist professes to build his system upon revelation, *we feel bound to proceed*, lest it should be said, *we dared not* put the issue of our cause upon this trial—we dared not look the Scriptures fully in the face. Nay, the silence of Christians in general upon this subject, during the last fifty years, has already been thus accounted for. Universalist books have stated that we did not dare to meet them on this ground, because the doctrine of future punishment could not be proved from revelation. The sequel, we trust, will show, that the argument from Scripture is as triumphant as the argument from reason and experience.

The Universalist argument from Scripture is as follows. The Scriptures do not threaten punishment *after* death. The orthodox argument to prove future punishment, is built upon

those passages in which the word *hell* is found; and those in which the word *everlasting* is connected with threatened punishment. But none of those passages prove this doctrine. For the words translated *hell* are, in the Old Testament, *Sheol*, and in the New, *Hades* and *Gehenna*. But *Sheol*, a Hebrew word, only signifies the grave, the invisible world, or the place of departed spirits; *Hades*, a Greek term, has precisely the same meaning; and *Gehenna*, a Hebrew-Greek word, was only a place of temporary punishment. None of these words then can prove punishment after death. And the word *everlasting* only signifies age-lasting, or continuing as long as life; and therefore cannot be brought to prove future punishment in another world. Besides which, many passages promise future happiness to the whole human race. We deny, therefore, that there will be any punishment after death: and we believe that every soul of man will hereafter go to heaven. For the wicked are judged on earth, and the only punishment they suffer is in this world.

Here we remark, in the first place, that, as far as *future punishment* is concerned, the above argument is *negative*, and cannot disprove it. Grant, even for a moment, that the argument is *sound*; still it only shows that *those passages* in which the words *hell* and *everlasting* are found, *do not prove* the doctrine of future punishment. It does not show that this doctrine is not revealed in Scripture: for, even if the above-mentioned passages do not prove it, *other passages may*. Grant then, *for the present*, that the above argument is solid. For *argument sake*, we will give up all those passages in which the words *hell* and *everlasting* are found. We admit, if you please, they prove *nothing in our favour*. It is manifest they prove *nothing against us*. They do not bring a particle of direct evidence in support of Universalism. They leave both sides of the subject, then, just where they stood before: and the matter must be decided by other arguments and other passages. The whole argument of the Universalist from these passages, furnishes not the *slightest probability against the doctrine* of future punishment. Though the Uni-

versalist should demolish all these passages, he still has not touched that doctrine: and he is guilty, therefore, of *begging the question* from beginning to end.

Laying then these passages aside for a moment, we undertake to prove the doctrine of future and endless punishment from *other* parts of holy writ. But before we do this, it will be proper to state, fairly and fully, *all that is essential* to the orthodox view of future punishment. For that doctrine is frequently misrepresented, for the purpose of making it appear odious and improbable.

The belief of orthodox Christians, as derived from the word of God, may be summed up as follows. That all those who are impenitent and unholy at death, will be punished for ever in the world to come. That the punishments of the wicked hereafter will *vary just as much as their characters vary here*; and that these different degrees of punishment will verify the scripture declaration, that all shall be recompensed "according to their works."^b That this punishment will be inflicted by means of fire, or remorse, or both; and likewise by means of endless exclusion from heaven and happiness. That Christians, however, may safely vary in their opinions as to the *mode* of it, provided they all agree in its being an *eternal* punishment. And that, as we *cannot possibly know* precisely in what future punishment will consist, so we cannot, without presumption and absurdity, affirm that this punishment would be unjust. A blind man might as well dispute about colours. All that is *essential* to orthodoxy, then, is to believe that the wicked will hereafter, in one way or another, be punished more or less *in degree*, according to the different degrees of their sinfulness; and that, *in duration*, their punishment will be *endless*.

1st. Now, that all who die in their wickedness will thus be punished hereafter, is manifest, in the first place, from this, that, from the very beginning till the end of Scripture, *pardon, salvation, and eternal life, are promised upon certain conditions: and God expressly and repeatedly declares, that those*

^b Matt. xvi. 27; Rom. ii. 6; Rev. ii. 23; xx. 12; xxii. 12.

who do not comply with these conditions, cannot be pardoned, saved, or admitted to eternal life and happiness. But if they are not saved, or admitted to eternal life and happiness, they are necessarily punished; and their punishment, too, is endless. All this appears, unanswerably, from the following particulars.

1st. God promises salvation and eternal life to those that believe—that is, to those who have faith: and he threatens those who do not believe, with damnation. Hear his own words:—Without faith it is *impossible* to please God.^c—He that believeth and is baptized shall be saved; but he that believeth not shall be damned.^d—The unbelieving shall have their portion in the lake which burneth with fire and brimstone; which is the *second death*.^e—The Gospel is the power of God unto salvation to every one that believeth, if he *remember and obey it*: otherwise he believes in *vain*.^f—Those that *perish* receive not the *love of the truth* that they *might be saved*. For this cause (that is, because they hate the truth) God sends them strong delusion, that they should believe a lie: that those who *believed not* the truth, but had *pleasure in unrighteousness*, might all be damned.^g—*My sheep hear my voice, and I give unto them eternal life; and they shall never perish. Ye believe not, because ye are not of my sheep. Whosoever liveth and believeth in me, shall never die. But if ye believe not in me, ye shall die in your sins. He that believeth on the Son hath everlasting life, and I will raise him up at the last day. He that believeth not the Son shall not see life, but the wrath of God abideth on him*.^h—We should like to know how the Universalist doctrine can possibly stand before such passages!

As, however, Universalism cannot give up its cause without a struggle, and as dying men catch at straws, it will doubtless interpose, here and elsewhere, its meagre interpretations, and its miserable perversions of holy writ. It will say—(for nothing else can it say, without running into blank infidelity)

^c Heb. xi. 6.

^d Mark xvi. 16.

^e Rev. xxi. 8.

^f Rom. i. 16; and 1 Cor. xv. 2.

^g 2 Thess. ii.

^h John iii. vi. viii. and x.

—it will say, that all these passages *may possibly* mean to threaten nothing more than *temporary punishment in this life*; and because it deems this possible or probable, it will, if we may judge from its past conduct, with palpable and schoolboy inconsistency go on exultingly, as though it had *proved* its own side of the question : just as the ostrich feels itself safe from its pursuers, though it has concealed only its head. But is a thing to be believed merely because it is possible, or because some visionary thinks it probable ? Suppose, in order to meet palpable absurdity with palpable absurdity, we should say, it is *possible* the moon may be made of green cheese. Is this any reason why we should believe it to be so made ? Would you call this good logic ? Such a thing may *possibly* be true, therefore I believe it to be true. Hume, and the German Pantheists, Atheists, sceptics, and visionaries of every description, have always thought their own views and interpretations *probable*. Does this prove they are so ?

But the argument from *possibilities upon which Universalism chiefly rests*, we shall notice presently : and of *all* the interpretations which it gives to the numerous scripture passages we shall adduce in these remarks, *we assert unhesitatingly and peremptorily—it is impossible they should be true*. 1st. Because it is impossible that our preceding arguments should be answered ; and if not answered, our interpretation must be the true one. 2d. Because it is *a fact*, proved by the writings of both Jews and Christians, that they universally understood the passages we quote, in the sense we attach to them ; and we have already proved, that upon a point of such magnitude it was impossible they should err, and misunderstand the Scriptures. And lastly, Because, if they did err and misunderstand, it was impossible that our Saviour, the Apostles, and all the other inspired teachers, should not only deliberately suffer them to remain in this error, but should speak in such a way as to *teach* them this error, and *confirm* them in it. For they used the very language which both Jews and Gentiles used, when teaching the doctrine of future punishment ; and it necessarily follows, therefore, that the Saviour, Apostles, and inspired teachers

intended to teach this doctrine. It is *impossible*, therefore, that this doctrine should be false—it is impossible that our interpretation of Scripture passages relating to this subject, should be erroneous—and impossible that the Universalist doctrine should be true.

2dly. Pardon, salvation, and eternal life, are promised on *condition of repentance*; and those who do not repent are threatened with endless ruin. Thus God addresses the Israelites:—Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.ⁱ In the same style the Saviour addressed the Jews:—Except ye repent, ye shall all perish.^k Thus also the Apostles preached:—Repent, and be converted, that your sins may be blotted out.^l And St. Paul declares in his speech before Agrippa:^m that God sent him to the Gentiles to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, *in order that* they might receive forgiveness of sins, and an *inheritance* among those who are sanctified through faith in Christ. And he declares further, that for this very purpose, he taught both Jews and Gentiles, that they *must repent* and turn to God, and do works meet for repentance. St. Peter also says,ⁿ that God is long-suffering towards sinners, because he is not willing that any should *perish*; but that all should come to repentance: and St. Paul declares,^o that the *impenitent* treasure up to themselves wrath against *the day of wrath*—that day when God shall judge the secrets of men according to the Gospel. If these things be so, how can those who die impenitent possibly be saved hereafter?

3dly. Pardon, salvation, and eternal life, are promised on *condition of our being converted or turned* from the love and practice of sin, to the love and practice of holiness: while on the other hand, Scripture declares, that those who are not converted, shall die, not the first, but the second death; and therefore be shut out of the kingdom of heaven. Hear its words:—Except ye be converted, ye shall not enter the

ⁱ Ezek xviii. 30.

^m Acts xxvi.

^k Luke xiii. 3.

ⁿ 2 Pet. iii. 9.

^l Acts iii. 19.

^o Rom. ii. 5, &c.

kingdom of heaven.^p This people's heart is waxed gross, and their eyes have they closed ; lest they should be converted, and their sins should be forgiven them. Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him *return* unto the Lord, and he will have mercy upon him ; and abundantly pardon. If thou warn the wicked, and he turn not from his wickedness, he shall die in his iniquity : and when a righteous man doth turn from his righteousness, and committeth iniquity, he shall die in his sins, and his righteousness shall not be remembered. But if thou warn the righteous, and he doth not sin, he shall surely live. Again—if a man be just, and do that which is lawful and right, he shall surely live ; if not, he shall surely die. *The soul that sinneth, it shall die.* But if the wicked turn from all his sins, he shall surely live ; *he shall not die, he shall save his soul alive.* As I live, I have no pleasure in the death of the wicked, saith the Lord ; wherefore, turn yourselves and live ye—Turn ye from your evil ways, for why will ye die, O house of Israel ?

Here God declares that he cannot pardon, or have mercy upon sinners, unless they turn or are converted. How then can they be saved without conversion ? Here God declares that all the ungodly *shall die*. This cannot mean that they shall die a *natural death*, because the righteous as well as the wicked must die this death. Nor can it mean that they shall die *spiritually*, for being wicked, they are *already* spiritually dead ; and the punishment here threatened is something *future*—they *shall die*, sometime hereafter. Besides, this death of the wicked is put in *contrast* with the life of the righteous ; and as the life of the righteous necessarily means *eternal life and happiness* in another world, death must necessarily mean the reverse of this, viz. eternal death. What else then can death mean, but that *future punishment* which takes place after the dissolution of soul and body—which the Apostle calls the *second death*,^q a death that comes after the first death—which he says, consists in being cast into the lake

^p Matt. xviii. 3 ; xiii. 15 ; Mark iv. 12 ; Isa. lv. 7.

^q Rev. ii. xx. xxi. xxii.

which burneth with fire and brimstone—and by which the Jews, in our Saviour's time, always understood endless future punishment. In fine, as God here speaks of *individuals*, and declares that the *soul* of the sinner shall die, and the soul of the righteous shall be *saved alive*, what can it possibly mean, but eternal life and salvation in the one case, and eternal death and damnation in the other?

4thly. Eternal salvation is promised on *condition of obedience* to God's commandments; while the disobedient are threatened with exclusion from heaven and happiness. Hear the Scripture proof of this:—Cursed is every one that continueth not in all things, written in the book of the law, to do them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. If thou wilt enter into life, keep the commandments. Not the hearers of the law, but the *doers* of the law, shall be justified before God. Blessed are they that *do* his commandments, *that they may have a right to the tree of life*. If a man keep my sayings, he shall *never see death*. Christ is the author of *eternal salvation* unto all them that *obey him*. When the Lord Jesus shall come to be glorified in his saints, and admired in all them that believe, he shall be revealed from heaven with his mighty angels, to take vengeance with flaming fire, on them that know not God, and obey not the Gospel.^r If then, the righteous scarcely be saved, where shall the sinner and the ungodly appear? And if the preceding declarations be true, what becomes of the doctrine of the Universalist?

5thly. Heaven and eternal happiness are promised on *condition of holiness*, while the ungodly are cut off from all hope beyond the grave. Hear the Scripture proof of this also:—Follow after holiness, without which no man shall see the Lord. When ye were the *servants of sin*, what *fruit* had ye in those things of which ye are now ashamed? for the *end* of those things is *death*. But now, being made *free from sin*,

and become servants to God, ye have your *fruit unto holiness*; and the *end, everlasting life*. For the *wages of sin is death*, but the gift of God is *eternal life*, through Jesus Christ our Lord. Be not deceived; God is not mocked:—whatsoever a man soweth, that shall he also reap. For he that *soweth to his flesh* shall of the flesh reap *corruption*; but he that soweth to the Spirit, shall of the Spirit reap *life everlasting*. If ye *live after the flesh*, ye *shall die*: but if ye through the Spirit do *mortify* the deeds of the body, ye *shall live*. The wicked is driven away in his wickedness: but *the righteous hath hope in his death*.^s Now if *none* can see God without holiness—if the *end* of sin is death, and the end of holiness everlasting life—and none but the righteous have hope in death, is not the doctrine of the Universalist unscriptural and false?

It appears then from the preceding passages, that eternal life and happiness are promised upon the *conditions* of our believing, repenting of our sins, turning to God with all our hearts, obeying his commandments, and leading a holy life—and it appears further, that those who do not perform these conditions, have no hope beyond the grave; but are cut off from the heavenly inheritance—the wrath of God abideth upon them—and they incur eternal death. But the Universalist doctrine *contradicts* all this. For it *denies* that there are any conditions of salvation; and declares that all shall be saved and enjoy eternal life, whether they believe, repent, obey, and are holy, or not: Universalism then does directly contradict the Scriptures; and it is therefore impossible that it should be true—it must necessarily be false.

The following miscellaneous passages and remarks will render the preceding reasoning still more unanswerably conclusive.

Our Saviour, speaking of Judas, declares,^t that it would have been *better* for him if he had *never been born*. If this is true, Universalism is false. For if all men are to be *for*

^s Heb. xii. 14; Rom. vi. 20; Gal. vi. 7; Rom. viii. 13; Prov. xiv. 32.

^t Mark xiv. 21.

ever happy in heaven, it never can be true of any man, that it would have been *better* for him *never to have been born*. Even upon the principle of the *old Universalism*, this *cannot* be true. For *however long* the punishment of the wicked, there is an *eternity* of happiness coming after it. And as a man would be thought a fool, who should say he would rather not have been born, than to suffer *one hour's pain* during a *whole* life of uninterrupted happiness; so, for the sake of the *eternity of perfect happiness* that is to follow, every reflecting being would be willing to undergo a temporary punishment in another life. And, whether willing or not, it could *with truth* be said of *no man*, that he had better never been born.

Again our blessed Saviour says^u—He that blasphemeth against the Holy Ghost never hath forgiveness; but is exposed to eternal damnation. The blasphemy against the Holy Ghost *shall not be forgiven*. He that blasphemeth against the Holy Ghost shall not be forgiven.—How then are such persons to be saved—without forgiveness? This *cannot* be. For the Universalist admits, what the Scripture also declares, that Christ saves men *from* their sins—not *in* their sins. But those who die without forgiveness, die *in their sins*. How then can they be saved?

I am not ignorant of the manner in which the new Universalism attempts to get rid of this difficulty. It says our Saviour's declaration, that this sin shall not be forgiven in this world or in the next, means only, that it shall not be forgiven either in this *age* or the next; i. e. neither under the Jewish nor Christian dispensation: and eternal damnation means only *aionian*, or age-lasting damnation, and expires of course at death. Now upon this we would briefly remark: It is a *universally received rule of interpretation*, that if there are different laws relating to one and the same subject, and if the meaning of any of these laws be doubtful on account of ambiguous terms or phrases, that law which is plain and unequivocal, must be taken to explain those that are dubious, and admit of different senses. Now it is admitted by the Univer-

^u Mark iii. 29; Matt. xii. 31; Luke xii. 10.

salist, that the word age-lasting (eternal) does sometimes mean endless duration ; and it is admitted, that the phrases, in this world and the world to come, do sometimes mean, what these words literally signify—in time and in eternity. As then there is a dispute about the meaning of these words—as their meaning, by the Universalist himself, is admitted to be doubtful—these words and passages must be *set aside*, as neutrals—as proving nothing on either side ; and we must find out the meaning of the law from those passages that *are plain, and admit but one interpretation* ; according to that universally received rule of interpretation : Doubtful passages must be explained by those that are clear and unambiguous. These words, we admit then, *for the present*, are no proof for us, because they are sometimes used in a different sense from that in which we understand them : neither are they any proof in favour of the Universalist, because they are sometimes used in a sense different from what he puts upon them. Laying these aside then, let us turn to other passages.

Now upon this point there are the following plain and unequivocal passages. *The blasphemy against the Holy Ghost shall not be forgiven unto men.* Again—*He that blasphemeth against the Holy Ghost shall not be forgiven.* This language is plain, unambiguous, and unqualified. It admits of but *one* meaning, and that is this : the sin against the Holy Ghost is unpardonable. Those who commit it, therefore, will continue under the displeasure of God, and can never be admitted to a state of happiness after death. For if they ever are admitted to a state of happiness, their sins must be pardoned. But if they are ever pardoned, the above-mentioned declaration of our Saviour is false. This, however, is impossible ; and it is therefore likewise impossible that the Universalist interpretation of this passage should be correct.

We might adduce many other arguments, that would lead us to the same conclusion. But we do not think it necessary to add more than the following remarks. The Universalist interpretation cannot be supported, except upon a principle that sets at defiance all the ordinary rules of grammar, criticism, and interpretation—a principle that must, upon all sub-

jects, lead to endless errors and other evil consequences—and a principle at variance with the common sense and common practice of mankind. For the above rule of interpretation is followed by all, upon all subjects, and in ascertaining the meaning of all compositions, and all laws, both divine and human. To go contrary therefore to this principle, is to go contrary to all reason and common sense.

Again—Our blessed Saviour was asked, Lord, are there few that be saved? and he replied, Strive to enter in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction; and *many* there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and *few* there be that find it. He further observed—Many will seek to enter in, and shall not be able: and to their entreaties God will answer, Depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.*

Now the salvation here spoken of, *must* mean salvation in a *future world*. The nature of both the question and answer prove this. For when could the Jews of our Saviour's time possibly see *Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of heaven, except after death?* But if our Saviour here speaks of salvation in heaven after death, then it is manifest that there are multitudes who will not be saved; but will be thrust out of heaven, and in a state of suffering. And then it is equally manifest that the doctrine of the Universalist must necessarily be false.

Again; the psalmist declares^y that he was staggered by the prosperity of the wicked, and the sufferings of the righteous. For the wicked often *prosper—have more than heart could wish—are not in trouble as other men—and have no bands in their death*—that is, die without much pain; while the righteous often suffer much, both in life and death. This the psalmist says he could not understand, until he went into the sanc-

* Matt. vii. 13; Luke xiii. 23.

^y Psa. lxxiii.

tuary where God's ministers instructed the people ; and until he *understood the end of the wicked*. There he learned that God would *cast them down into destruction* ; and that all who were *far from him would perish*. But that, on the other hand, he would *guide the righteous here with his counsel, and afterwards receive them to glory, and be their portion for ever*.

From all this it is manifest that David's difficulties were removed by the assurance of a future state of retribution, where the wicked, though prosperous here, would be punished according to their sins ; and where the righteous, though sufferers here, would be made for ever happy. This is evident from the whole structure and design of the psalm. It is evident also from his teaching us that his difficulties were removed when he *understood the end of the wicked*, because then God *cast them into destruction, and they perished*. Now the *end of the wicked*, when they perished or were destroyed, when the righteous were rewarded, and a clear distinction was made between the righteous and the wicked, must either mean at the time of their death, or afterwards. But it *cannot possibly* be at the time of their death, because the difficulty and doubt of the psalmist arose from this circumstance, that the wicked often suffered less than the righteous *during life*, and that even their *deaths* were comparatively easy. The *end of the wicked*, then, *must necessarily* mean their condition after death. But if, as the psalmist says, they are *destroyed and perish* after death, and this is their punishment by which they are distinguished from the righteous, then it necessarily follows that the wicked are *punished after death* ; and it follows with an equal necessity, that the doctrine of the Universalist is unscriptural and false.

Lastly, this is still more conclusively manifest from the *contrast* here drawn between the righteous and the wicked. The righteous *draw near to God*—the wicked *go far from him* : the righteous are *guided by his right hand and his counsel*—the wicked are governed according to their wicked inclinations. God is good *to such as are of a clean heart*. Nay, he is good also *to the wicked*, both in life and in death. For it is

in the time of their *end*, or during their condition in another life, that he chiefly makes the distinction between them. Then *he casts the wicked down into destruction, and receives the righteous to glory*—then the wicked *perish*, and God becomes *the portion of the righteous for ever*.

Could a future state of reward for the righteous, and punishment for the wicked, have been more clearly set forth than it is in this seventy-third psalm? Can any thing further be necessary to prove that the doctrine of a future state of rewards and punishments was received as a revealed and well established truth in the time of David, 1000 years before the time of our Saviour? And ought not this single psalm to shut the mouth of the Universalist for ever?

Finally, *the blessings of religion, here and hereafter, are uniformly held forth in connexion with some of the characteristic marks of holiness*. Its promises and its precepts most generally go together; and the privileges of the children of God are *suspended upon the performance* of certain duties. But Universalism is in *pointed opposition* to this; for it admits of *no conditions* with respect to the blessings of another life. God says, Blessed are they that do his commandments, that they *may have a right to the tree of life*.² Universalism says, O no; you are blessed whether you do his commandments or not; and even if you live and die in disobedience, you have a *right to eternal life in the heavenly city*.—God says, Seek ye me, and your soul shall live.³ Universalism says, your soul shall live whether ye seek God or not.—The psalmist says, The mercy of the Lord is from everlasting to everlasting *upon them that fear him*.^b That is a mistake, says the Universalist; for the mercy of God is upon us from everlasting to everlasting, whether we fear him or not.—Our Saviour says, Blessed are the poor in spirit; for *their's* is the kingdom of heaven. Blessed are they which do *hunger and thirst after righteousness*; for they shall be filled. Blessed are the *merciful*; for they shall obtain mercy. Blessed are the *pure*

² Rev. xxii. 14.

^a Amos v. 4; Psa. lxix. 32.

^b Psa. ciii. 17.

in heart; for *they* shall see God. Blessed are they which are *persecuted for righteousness' sake*; for *their's* is the kingdom of heaven; and great is their *reward* in heaven.^c In all this our Saviour is mistaken, says the Universalist. For heaven is ours, whether we are righteous or not—poor in spirit or not. We shall be filled too, whether we hunger and thirst after righteousness or not—we shall obtain mercy, whether we are merciful or not—and we shall see God in heaven, whether we are pure in heart or not.—If thou wouldst enter into life, says our Saviour, keep the commandments.^d We shall enter into life, says the Universalist, whether we keep the commandments or not.—*Godliness* hath the promise of the life that now is, and of that which is to come, says St. Paul.^e So has ungodliness too, says the Universalist.—The Lord hath promised a crown of life to *them that love him*, says St. James,^f and he has also prepared for them a kingdom. Yes, says the Universalist, and he hath promised it likewise to those that *hate him*; and for them too he has prepared his heavenly kingdom.—To him that *overcometh* will I grant to sit with me in my throne, says Christ.^g Ah, that is a mistake, says the Universalist: we shall be with Christ hereafter, whether we overcome the world, the devil, and the flesh, or not.—Our blessed Saviour declares:^h *He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation.* These conditions are not true, says the Universalist. We have everlasting life—we shall not come into condemnation, even if we do not believe and obey the word of God.—God declares by his prophet, and the Apostle repeats,ⁱ that *the just shall live by faith*; and that *believers who do not draw back, believe to the saving of their soul.* For the Gospel is the power of God unto salvation, to *every one that believeth.* But if any draw back, God will have no pleasure in them—nay, they draw back unto perdition. Not so, says the Universalist: we shall escape perdition—we shall please God—we shall live and be saved for

^c Matt. v.^d Matt. xix. 17.^e 1 Tim. iv. 8.^f James i. 12.^g Rev. iii. 21.^h John v. 24.ⁱ Hab. ii. 4; Rom. i. 17; Heb. x. 38.

ever, though we draw back from the faith, though we be unjust. nay, though we be unbelievers.—In fine, Scripture says, Repent and be converted, that your sins may be blotted out. Except ye repent, ye shall all perish—iniquity will be your ruin. He that *confesseth and forsaketh his sins* shall find mercy. The Universalist says, our sins shall be blotted out whether we repent or not—none of the wicked shall perish. All of them shall find mercy, whether they confess and forsake their sins or not. It is not true that iniquity will be the ruin of any one human being!!

And is not Universalism, then, as much opposed to the word of God as darkness is to light? If the word of God be true, must not Universalism necessarily be false? And is it not one of the most barefaced, impudent, and heaven-daring systems of heresy and blasphemy that the heart of man ever conceived, or the tongue of man ever uttered?

As the words *life* and *death* are important, and of frequent occurrence in the preceding passages, it is proper to inquire somewhat more particularly into their meaning. We assert, then, that from the very beginning of the world, these words, besides natural life and death, were understood also to mean *eternal* life and death—that is, *the word life was familiarly used, to signify eternal life and happiness hereafter; and the word death was familiarly used, to signify eternal death, or eternal punishment, and exclusion from heaven and happiness in the world to come.*

When a law is enacted by any authority, and disobedience to it is threatened with punishment, it is *absolutely necessary* that the language of the law should be understood by those for whom it is intended. For such a law is always given as an inducement to the performance of duty; but, with such an imperfect creature as man, the inducement is in exact proportion to the amount of good promised to obedience, and the amount of evil threatened against disobedience. If the subject of the law has no knowledge of the good or evil, it is the same as though there were no law; for it is a law without a

sanction—which, with *moral agents*, is an absurdity in terms. In this case, disobedience can be *no sin*; for where there is no law, there is no sin—since sin is the transgression of the law: and in this case too, should the lawgiver punish disobedience, he is *guilty of shocking injustice, tyranny, and cruelty*.

When God, therefore, placed our first parents in paradise, *it necessarily follows* that he must have *fully acquainted them* with the *entire consequence* both of obedience and of disobedience. This knowledge was necessary to make them *complete moral agents*. God *could not withhold it*, if he wished them to continue innocent and happy. If he had withheld it, *He*, and not they, would have been the *first author of sin*. But he did not withhold it; for our first parents were created *after the image of God*: and that image, as the Apostle informs us, consisted, not merely in righteousness and true holiness, but also in *knowledge*.^j

Now when we are told of the *tree of life*, by eating of which they were to *live for ever*^k—and when we read,^l that if they disobeyed, and ate of the forbidden fruit, they should *surely die*—we must *necessarily infer* likewise, that God explained to them the *meaning* of the words *die* and *live for ever*. What then is the meaning of the word *die*? As it is opposed to everlasting life, it is *reasonable* to infer that it means *everlasting death*; the meaning of which must at least be, the *destruction of life and happiness, and their destruction for ever*. For as death is the *direct opposite of life*, and as it was, in unqualified terms, threatened as a punishment, there could be *no reason in the world* for believing that this punishment would ever have an end.

And as our first parents, in their condition of innocency, could have no idea of eternal life, but that of *eternal existence in a state of holy obedience and consequent happiness*; so they could have no other idea of death, than as consisting at the least in the *loss of holiness, happiness, and existence, if not in something worse*. Now this inference, which reason sanctions,

^j Col. iii. 10; and Eph. iv. 24.

^k Gen. iii. 22.

^l Gen. ii. 17.

the Apostle *proves* to be true.^m He says, By one man's offence, viz. that of Adam, death was brought upon all men—judgment came upon all men, unto condemnation—all were *by nature children of wrath, having no hope*. But through God's mercy in Christ, all shall be made alive again at the resurrection—the gift of God, through Christ, is eternal life. In fine, our Saviour is represented as delivering us out of a state of wrath—bringing us into a state of hope—destroying death—bestowing upon us immortality—and purchasing for us eternal life and happiness. But if God, out of his infinite mercy in Christ, has *destroyed death*; that is, has restored man to a state of life and immortality; then, in our natural state, *without God's mercy in Christ*, death would have been endless, and never would have been destroyed; or in other words, we never could have been restored to a state of life and immortality: and if the death incurred by the fall were *endless*, then endless punishment—(no matter whether it consisted in annihilation or in positive suffering, about which we do not here inquire)—endless punishment was the punishment which, through the fall, was brought upon the whole human race. Again; if God, out of his infinite mercy in Christ, restores us to a state of *hope*, and *gives us eternal life and happiness*; then it is manifest that the state of death into which we were brought by the fall, was a *hopeless* state; and a state of *endless death*; for *otherwise it would not be true*, that by nature we were *without hope*—it would not be true, that eternal life was *given through Christ*. How can those be without hope, who are the *sure heirs* of everlasting life and happiness? How can eternal life be *given through Christ*, if mankind were all the heirs of eternal life before Christ, and independently of him? But if by nature, and in consequence of the fall, we are children of wrath, and heirs of endless death; and if immortal life and happiness were given through the mediation and atonement of Christ; then the death threatened to our first parents is necessarily endless

^m Rom. v. and vi.; 1 Cor. xv.; Eph. ii. See Macknight on the Epistles.

death, and endless exclusion from heaven and happiness. And if *nothing short* of this can be the punishment threatened, then, from what we have already said, it follows, that God both threatened the disobedience of our first parents with endless punishment, and told them what the nature of that punishment would be, both in this life and the next—both with respect to themselves and with respect to their posterity. For *without this knowledge they could not possibly be in a fair state of trial*.

The preceding argument appears to us conclusive and unanswerable ; and it proves that the doctrine of endless future punishment was revealed to our first parents—it proves that the word *life*, from the very beginning, meant a state of *endless existence in holiness and happiness*—and that the word *death*, from the very beginning, was revealed to mean, at the least, a state of *endless punishment and exclusion from heaven and happiness*—it proves that eternal life and happiness were promised *on the condition* of holy obedience ; and that eternal death and punishment were threatened to the disobedient—it proves that, from the very creation, everlasting salvation was promised *upon certain conditions* ; and that those who did not perform these conditions, had nothing to expect but everlasting destruction from the presence of the Lord—and it proves that the doctrine of a future state of rewards and punishments was *fully revealed and known under the patriarchal and Mosaic dispensations*. Some have denied this last article ; and have wondered that the doctrine of a future life, so important to the morals and the happiness of man, should have been so obscurely revealed and known before the time of our Saviour. The foregoing argument will show that this wonder is misplaced ; and that it arises from not adverting to the full and original signification of the *primitive and elementary words*, life and death. These words were indeed used to signify natural life and death ; but from Genesis to Revelations, natural death is, through the original comprehensive meaning of the word, familiarly associated with eter-

nal death or eternal punishment. And whenever this death, therefore, was threatened as a punishment, either under the patriarchal or Mosaic dispensation, *this word death would as naturally remind them of endless future punishment, as though this doctrine had been taught in these express words.*

The preceding argument, too, is equally conclusive against the leading doctrine of both the *old* and the new Universalist. They both maintain that eternal life and happiness will be the portion of all mankind, either immediately after death, or else subsequently to a temporary punishment after death. But this *cannot* be true, if the preceding argument be true; for the punishment of the wicked is *endless*. Those also teach a false doctrine, who teach that the Old Testament Church did not believe in future punishment, or that it did not believe in endless future punishment. The preceding argument too confirms our previous reasoning from the light of nature. We *proved from reason and history*, that all mankind have, from the beginning of the world, believed in a future state of reward and punishment. This same truth we have now likewise *proved from Scripture*. We have thus confirmed our reasonings by revelation, and *traced the universal belief of mankind up to its source in those divine communications that were made to our first parents.*

But perhaps it may be asked, If endless future punishment was threatened to, and believed in by the wicked, ever since the creation and fall, how happens it that mankind, from the beginning, believed likewise in future life and happiness? We answer: There is as much reason to believe that God would *reveal* the one as the other. He *actually did* reveal it, in the promise made immediately after the fall, that *the seed of the woman should bruise the serpent's head*. For this promise was manifestly, among other purposes, given for the purpose of instruction and comfort. But it could yield neither, unless they understood it. And that they did understand God here to promise a Deliverer, who should overcome the devil, abolish death, and restore mankind to the immortality

forfeited by the fall, is manifest from reason, from universal consent, and from Scripture.ⁿ Why should sacrifices be instituted immediately after the fall,^o except as types of that great Deliverer who was then promised, whose blood was to cleanse from all sin, and who was to restore to man his forfeited privileges—and who can suppose that God would institute sacrifices, without explaining to man their signification? The acceptance of Abel's offering, who offered in faith, and the rejection of Cain's; and likewise the declaration to Cain—If thou doest well, shalt thou not be accepted? and if thou doest not well, sin (or, as it ought probably to be rendered, a sin offering) lieth at the door; both prove that they knew how to please God, and how they might secure his favour.

But that they had the knowledge of a future life, we have already *proved* elsewhere—and we have likewise proved, that from the beginning to the end of the Bible, future life and happiness are promised upon the condition of holy obedience to God's commandments; while death, that is, eternal punishment and exclusion from heaven, are uniformly threatened against all those who do not thus obey. It follows, therefore, from what we have said on this point, that whenever God said, Obey and you shall live—disobey and you die^p—he was always understood to promise eternal happiness, and threaten eternal punishment after death. In this sense both the Jewish and Christian Church understood these passages. Upon this subject it was impossible they should universally have erred. And it follows, therefore, that the Universalist doctrine, which denies all this, cannot possibly be true, but must necessarily be unscriptural and false.

Should the Universalist here say, We admit that God threatened, and that man would have suffered endless punishment, if it had not been for his *mercy* displayed through Christ; but we believe that through this mercy in Christ, all mankind shall be saved; because God expressly declares,

ⁿ See Faber on the Dispensations. ^o See Magee on the Atonement.

^p Gen. ii. 17; Lev. xviii. 5; Prov. vii. 2; Ezek. xviii. and xxxiii; Heb. ii. 4; St. John v. 24; Rom. viii. 6; Col. ii. and iii.

that, by Christ *all shall be made alive*. He tasted death for every man. He is the propitiation for the sins of the whole world. He is the Lamb of God that taketh away the sins of the world.

On this we observe first, You admit then, that the Universalist is in *error*, when he asserts that God never threatened any punishment after death—and that he is in *error*, when he says, we have no more to fear from the *justice* than from the mercy of God. You admit then that endless future punishment has from the beginning been threatened against impenitent sinners; but maintain that it is, after all, a *mere bugbear*, because God's mercy in Christ delivers the wicked as well as the righteous from all punishment after death. And you maintain, that though God uses the same language, both in the Old and New Testament—language in which he threatens endless future punishment to the wicked, yet God will break his word, contradict himself, and even be guilty of false swearing, in order to save the wicked! All these consequences flow from your admission and your doctrine. But these consequences cannot possibly be true, and therefore your doctrine cannot be true.

II. We have already shown from reason, from history, and from revelation, that the doctrine of the Universalist cannot possibly be true: but we may add here the following argument:—St. John in the Revelations says,^a He that overcometh shall not be hurt of the second death. Be thou faithful unto death, and I will give thee a crown of life. On such, (*viz.* the souls of martyrs,) the second death hath no power. Death and hell (Hades) were cast into the lake of fire. This is the second death. And *whosoever was not found written in the book of life*, was cast into the lake of fire. The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. There shall in no wise

^a Rev. ii. xx. xxi. and xxii.

enter into it—(viz. the new heaven and new earth—the new Jerusalem, the heavenly city, where God, and the Lamb, and their faithful servants, reign in bliss for ever and ever)—there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. He that is unjust, let him be unjust still; and he that is holy, let him be holy still. Behold, I come quickly; and my reward is with me, to give every man as his work shall be. Blessed are they that do his commandments, *that they may have a right to the tree of life*; and may enter in, through the gates, into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

St. John here speaks of what is to take place after the first death—after the resurrection—and indeed in the day of judgment. He mentions two descriptions of character—those who overcome sin, who keep God's commandments, who are holy and faithful unto death, and whose names are written in the book of life—and those on the other hand, who are unholy, and whose names are not written in the book of life. To these two different descriptions of character he assigns two different places, and two different conditions. The holy receive a crown of life—they have a right to the tree of life—they enter into the new heaven and holy Jerusalem, where God and the Lamb reside, and where they reign with him in bliss for ever. The unholy are excluded from this blissful place—they are cast into the lake which burneth with fire and brimstone—they die the second death. Thus God rewards every one according to his works.

Now could life and death, future happiness and future punishment, be set before us in plainer or stronger terms? Is the lake which burneth with fire and brimstone a place of enjoyment? Is it a desirable thing to be shut out from heaven, from the presence of God and the society of the blessed? O Universalism, how shockingly dost thou pervert the oracles of truth! O sinner, how shall you escape, if you neglect the

great salvation! If the righteous scarcely be saved, where shall the sinner and the ungodly appear?

But the Universalist alleges that he brings *direct proof* from Scripture in favour of his doctrine, when he quotes those passages which state, that, through Christ, all shall be made alive—that he taketh away the sins of the world, &c. Answer: *The whole system of Universalism, like all other heresies, is built upon equivocal passages of Scripture*—those passages that admit of *two different interpretations, either natural or forced*. In interpreting all such passages, it is a universally admitted rule, that we must give them that signification which agrees best with the general character and design of Scripture—that we must never interpret one passage so as plainly to contradict another; for the Scriptures cannot possibly contradict themselves—and that of different meanings, that which is the most natural, and has the least difficulties to contend with, is to be preferred. Now we have already proved, that the leading doctrine of the Universalist is both unreasonable and unscriptural; and cannot possibly be true, if the Scriptures are true. Should, therefore, any equivocal passage admit of one interpretation which was favourable to the Universalist doctrine, we should still, according to the above rule, be *obliged to reject* it as untenable, and give to it that other signification which agrees best with the analogy of faith, and the character of Scripture and of God. Thus, all shall be made alive again, through Christ, may have two meanings—at least we will admit this for the present, as we cannot stay here to dispute—it may either mean that all shall be made happy for ever through Christ, or that all shall hereafter be raised to life again, and at the resurrection have their souls and bodies reunited. But the first of these interpretations *cannot* be the true one, for it *contradicts* other parts of Scripture; and neither God nor his word can contradict themselves. The other interpretation then must necessarily be adopted, and be the true one; for it agrees perfectly with other parts of holy writ. We shall all be raised from

the dead. There shall be, says St. Paul, a resurrection of the dead, both of the just and unjust.^s But after the resurrection to a state of *eternal existence*, our souls and bodies having been reunited, we shall all be rewarded or punished according to our characters and our works. Many of them, says Daniel—or rather, according to the original,^t *the multitudes* of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And our blessed Saviour declares, that the time is coming, in which *all who are in the graves* shall hear the voice of the Son of man, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.^u

From all this it is manifest that Daniel in the Old Testament teaches the doctrine of future punishment; since everlasting shame and contempt, as contrasted with everlasting life, can mean nothing less. It is manifest too, that though Christ tasted death for every man, and all are made alive again at the resurrection by him, still this only is for the purpose of rewarding or punishing every one according to his works, and bestowing upon them salvation or damnation accordingly as they have done good or evil.

In the same manner we understand the Scriptures, when they say that Christ taketh away the sins of the world, and that he is the propitiation for the sins of the whole world. He has delivered the *whole human race* from their state of wrath by nature—he has redeemed them from that curse which subjected them to eternal death—he has removed all those original disqualifications which made their salvation impossible—he has placed them under a new and gracious covenant, better suited to their fallen nature—he has restored to them the immortality they had forfeited—and furnished them with those influences of the Spirit which are sufficient to sanctify every sinner—with that atoning blood which cleanseth from all sin—and in fine, with all the means of

^s Acts xxiv. 15. ^t See Parkhurst and Gesenius on the original word.

^u Dan. xii. 2; John v. 28.

grace and salvation. But after all this, *final salvation is an inheritance we may forfeit*. If we live and die in sin, God will disinherit us. All who do not by personal, wilful sin, that is unrepented of, forfeit the immortal life and happiness purchased for them by the mediation and atoning blood of Christ—all such shall be saved with an everlasting salvation in heaven. And this, as our Church teaches, is the case with all idiots, all who die in infancy and early childhood, and with all moral agents, who, though they sin, do nevertheless repent, and are found in a state of holiness at death. But to all who are moral agents—all except infants and idiots, *final salvation is offered upon certain conditions*: and if, while God works within us to enable us to will and to do according to his pleasure, we do not give all diligence to work out our salvation by a life of holy obedience, our awful portion and inheritance must be all that endless future punishment which is set forth in Scripture under the appalling expressions of the second death—the worm that dieth not—the fire that is not quenched—everlasting destruction and everlasting burnings!

Universalism pretends to bring many other passages as direct witnesses in its favour; but they all admit of two different interpretations. The above principle and remarks, therefore, are a sufficient answer to them all. According to the ordinary rules of construction, the Universalist interpretation is necessarily wrong, and the orthodox interpretation is the only one that can be true.

We have thus then again proved, by a separate chain of reasoning, that a future state of endless rewards and punishments was made known from the very beginning of the world; and that the doctrine of the Universalist is therefore at variance with the language and the meaning of Scripture, from Genesis to Revelations. For throughout God's word, eternal life and happiness are promised *conditionally* to all moral agents. We have, however, said enough upon this first head; and we proceed therefore to our second proof from Scripture.

2dly. That those who do not comply with the conditions upon which salvation is offered in the Gospel, cannot be admitted to eternal life and happiness, is manifest from

various passages, which declare that *the wicked shall not enter heaven*. But heaven is the only place of happiness after death. If not admitted to heaven, they cannot possibly be saved, but are necessarily punished with everlasting destruction. The following passages will prove this assertion:—Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Not every one, that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he which doeth the will of my Father which is in heaven. Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.* Know ye not, that the unrighteous shall not enter into the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. The works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God. No whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of God and of Christ.†

I know of no sophistry that can elude the force of the above passages. Let it not be said, that the kingdom of God sometimes signifies the *visible Church on earth*. It cannot have that meaning in the above passages, because in that sense, they would *not be true*. All the above mentioned sinners are found in the visible Church on earth. There the tares and the wheat grow together. If then they are shut out from the kingdom of heaven, it must be in another world. Let it not be said, the kingdom of God means *true religion in the heart*;

* Matt. v. 20; vii. 21; Mark x. 15.

† Mark x. 23, 24, 25; 1 Cor. vi. 9, 10; Gal. v. 19, 20, 21; Eph. v. 5.

and that the foregoing passages only mean that the wicked cannot *enjoy* true religion. This *cannot* be its meaning, because it reduces these passages to the level of pompous trifles. They assert, what nobody ever doubted, and what need not have been asserted at all, because common sense and experience teach this to every body. This *cannot* be its meaning, for it is inconsistent with good sense. Was the declaration the wicked shall not *see*, that is, experience or enjoy the kingdom of God, this interpretation might be more plausible. But the word, in numerous passages is, *enter*; and it is *next to nonsense* to say, the wicked shall not *enter into the religion of their own hearts*. But lastly, this *cannot* be the meaning of the phrase kingdom of heaven; because the *primitive Christians certainly best understood the meaning of this phrase; and they uniformly interpreted the above passages, in the same sense we have interpreted them*. It was *impossible* for them to be mistaken on so important a point, as we have already proved; and therefore it is impossible that the above gloss of the Universalist should be true. On the contrary, these passages prove the Universalist doctrine to be unscriptural and false.

3dly. We prove the Universalist doctrine *false and impossible*, from the following argument:—Scarcely any doctrine, besides the Being of God, has been so universally received by all mankind, in all ages of the world, as the *doctrine of a future judgment*. Nor was this doctrine merely a theme for lawgivers and philosophers, poets and divines. But it was among all nations, *familiarly appealed to in common conversation*, as an established truth. And that the Israelites and Jews agreed in this with the rest of mankind, is evident from the authorities already quoted.

Now in the doctrine of a future judgment these three things have always been understood to be *necessarily implied*. That men would be called to an account, *after death*, for their conduct in this world. That God would then judge them according to their works and characters. That the righteous would then be rewarded and made happy, and that the wicked would then likewise be punished and made to suffer according to the desert of their sins. If then the Scriptures teach that there

will be a future judgment, they likewise teach a future state of reward and punishment: for *both of these are necessarily implied in a future judgment*. The following passages from Scripture will make this point plain, and this argument against Universalism unanswerable.

It is appointed unto men once to die, but after this the judgment,^z says the Apostle. St. John, giving an account of *the last day*, says,^a The sea gave up the dead which were in it; and death and hell (hades) delivered up the dead which were in them. That is, the graves surrendered their bodies, and hades gave up their souls. And their souls and bodies having been reunited at the resurrection, they were now prepared to stand before the judgment-bar of God. St. John therefore goes on: I saw *the dead*, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and *the dead* were judged out of those things which were written in the books, according to their works; and whosoever was not found written in the book of life, was cast into the lake of fire. Again, our blessed Saviour declares that it shall be *more tolerable* for Sodom and Gomorrah *in the day of judgment*, than it will be for those who refuse to receive and obey the preached Gospel—and that it shall be more tolerable for Tyre and Sidon at the day of judgment, than for those who saw his mighty works, and still did not repent. And St. Paul tells Timothy, that the Lord Jesus Christ shall judge *the quick and the dead*, when he appears in his kingdom.^b

Hear the proof too, that a future judgment was foretold and expected under the Old Testament, even from the beginning. Jude having told us that the apostate angels are reserved in everlasting chains, under darkness, unto the judgment of the great day, declares expressly—Enoch, the seventh from Adam, prophesied of the wicked, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them, of all their

^z Heb. ix. 27.^a Rev. xx.^b Matt. x. and xi.; 2 Tim. iv. 1.

ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Solomon says, God shall judge the righteous and the wicked. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment. Let us hear the conclusion of the whole matter—Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.^c

To the above let the following passages be added:—For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. God shall judge the secrets of men by Jesus Christ, according to the Gospel. Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. God now commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Thinkest thou, O man, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds. To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life: but unto them that are contentious, and do not obey the

^c Jude; Eccles. iii. 17; xi. 9; and xii. 13.

truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified. Again; for if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noe, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. *The heavens and the earth which are now, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men.* For the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.^d

Now from all these passages it is irresistibly evident, that both the Old and New Testament teach the doctrine of a fu-

^d 2 Cor. v. 10; Matt. xii. 36; Rom. ii. 16; 1 Cor. iv. 5; Acts xvii. 30, 31; Rom. ii. 4, 5, 6, 7, 8, 9, 12, 13; 2 Pet. ii. 4, 5, 6, 9; and iii. 7, 10, 11, 12, 13, 14.

ture judgment; and that all those three things which are necessarily implied in a future judgment, and which all mankind have believed in, are likewise comprised in the judgment spoken of in Scripture. It is undeniably plain, that the final judgment takes place *after death*; for the dead are to be raised to life—their souls and bodies are to be reunited—and then they will be brought to judgment. It is undeniably plain, not only that the wicked will be punished, but also that there will be different degrees of punishment; for the wicked inhabitants of Sodom and Gomorrah, Tyre and Sidon, shall suffer less severely than those will who do not repent, and will not obey the Gospel. And it is undeniably plain, that the wicked are *without hope beyond the grave*. As Lazarus said to Dives,^e they have their good things in *this life*; as the psalmist says,^f they have their portion in *this world*; and as our blessed Saviour asserted,^g Woe unto you that are rich, for ye have received your consolation. For as the Apostle declares,^h if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant where-with he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me; I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

We have now then *proved from Scripture*, by *three* distinct series of arguments, that the wicked will be punished, and punished for ever, in another world. In some of our arguments, numerous passages of Scripture are adduced to prove

^e Luke xvi.^f Psa. xvii.^g Luke vi. 24.^h Heb. x. 26, 27, 28, 29, 30, 31.

our point; and each clear passage is, in itself, a *proof* of a future retribution. Any one of these passages, and particularly any one of these series of arguments, is sufficient to prove the doctrine of the Universalist *unscriptural and false*; and all of them taken together, show to a demonstration, that Universalism *cannot possibly be true*, but must necessarily be false. The Universalist doctrine cannot possibly be true, because it *directly contradicts the Scripture*. God promises eternal life and happiness only upon certain conditions. The Universalist says, we shall obtain eternal life and happiness whether we perform those conditions or not.—God says, the wicked shall not be admitted into heaven. The Universalist says, they *shall*.—God says, the wicked shall all be punished after death, at the day of judgment. The Universalist says, there is no judgment, neither is there any punishment for the wicked after death.—Could any system of errors more flatly and directly contradict the Scriptures? Could any doctrine be to a believer in divine revelation more palpably absurd and impossible?

Thus then we have proved from *other parts* of holy writ, that the doctrine of the Universalist is false; and we have *proved* the orthodox doctrine of endless future punishment, without taking into the account any of those passages upon which Universalists lay so much stress. Those passages then are not necessary to the support of this doctrine: for this doctrine is abundantly taught without them, both by reason and revelation. Here again we might safely drop the subject. But it is natural to inquire, *How do you answer the main arguments in favour of Universalism?* This we therefore proceed now briefly to do, as the subject would be incomplete without it.

To all the arguments of the Universalist in order to prove their scheme from Scripture, we answer as follows:—

1st. Their reasoning about the meaning of Scripture proves nothing, and yields no support to their doctrine, because it is *fallacious and false reasoning*.

2d. Their interpretation of Scripture passages cannot possibly be the true, but *must necessarily be a false interpretation*, because it is contrary to the sense in which the inspired writers and teachers understood, and intended them to be understood. Our answer is then in brief—Their reasoning is false—their interpretation of Scripture is false—therefore their whole system is false.

1st. Their reasoning is sophistical, and leads to false conclusions, because they build their doctrine upon a *few* passages, and not upon an impartial examination of *all* the passages relating to the subject. Thus, for instance, they lay much stress upon the passages in which the words hell and everlasting are found, and upon certain other passages, which *seem* to promise eternal life and happiness to every individual of the whole human race; but they leave out of the account many other passages relating to this subject, some of which we have adduced, and all of which, taken together, *completely and unanswerably prove* a future state of reward and punishment. Now this mode of reasoning *necessarily* leads to error, because partial views of Scripture necessarily lead to error. The whole of revealed truth, upon any one point, *cannot possibly* be obtained, without taking into view *all* the passages relating to that point. *mentioned*

Further; if the above reasoning of the Universalist be true, then the Universalist has nothing to answer to the Gnostic and the Antinomian. The Gnostic says, *Though I live a wicked life, still I please and am acceptable to God; because God requires from man nothing but religious knowledge, and promises eternal life to those that possess it.* For he says, *This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent.* The Antinomian says, *Nothing but faith is necessary to please God.* As therefore there is no need of good works, though I live a wicked life, still I please God, because he requires nothing but faith: for he says, *Believe in the Lord Jesus Christ and thou shalt be saved.* Here the Gnostic and the Antinomian reason precisely like the Universalist. They take a *part* of Scripture,

and build their whole system upon it, without any regard to other passages : and thus they profess to prove, that God requires neither obedience, holiness, nor good works. If this reasoning is true, then the Universalist is in error, when he insists upon good works and a holy life : but if this reasoning is false, then the reasoning of the Universalist against future punishment is likewise false. That however the above reasoning is false, the Universalist himself will loudly maintain ; for he teaches that we ought to live a life of holy obedience to God's commandments ; and he will very correctly reason thus :—Truth and duty are to be learned from the *whole of Scripture*, and not from any particular part. That faith and religious knowledge are necessary to please God, is true : but this is only *part* of what is necessary : other things likewise are necessary, and these we learn from other passages. These other passages tell us that we must not only *possess religious knowledge*, but we must also *practise* according to it—we must not only *believe*, but we must also *obey all the commandments of God*. Now we are as much bound to govern ourselves by one part of Scripture as by another ; and therefore *all* these passages must be considered, before we can know the whole of our duty on this point. To know, for instance, whether we have *the right faith* or belief, all the following passages must be laid together : and he who judges of the right faith from any number of passages short of the whole, must necessarily form an imperfect judgment ; for each passage forms a *constituent* member of the whole of what Scripture teaches on the subject of faith ; and our idea of true faith can no more be perfect without taking *every* constituent into the account, than a body can be perfect while it wants some of its members. *Believe in the Lord Jesus Christ, and thou shalt be saved. He that believeth is justified from all things. With the heart man believeth unto righteousness. Faith without works is dead. Faith worketh by love—purifieth the heart—overcometh the world. Faith is the substance of things hoped for, and the evidence of things not seen. Be thou faithful unto death, and thou shalt receive the crown of*

life. Here, then, is the faith of those who believe to the saving of the soul. And if, as the Universalist himself will admit, any one would necessarily err, who should form his opinion of faith without including *all* these constituents; then likewise does the Universalist necessarily err, who decides upon the subject of a future state, when he has not taken into consideration even half the passages that relate to it. Such reasoning *cannot possibly lead to truth*—it leads inevitably to error: and while the consideration of a *few* passages seems to prove one doctrine, the examination of *all* the passages relating to that point may prove a *directly opposite doctrine*. The main argument of the Universalist therefore is erroneous and fallacious, and proves nothing in his favour. He argues from *a part* instead of the whole. And even if those passages in which the words hell and everlasting are found, do not prove the doctrine of future punishment as the Universalist asserts, *other passages do prove it incontestibly*.

2dly. The main argument of the Universalist is fallacious, and of no effect, because it rests upon a *possible interpretation*. When the Universalist says, that everlasting or aionian only means *age-lasting*, or lasting as long as life, *he does not exhibit the subject truly*: and we positively deny the correctness of the statement. But it is true, that the word everlasting does not always mean endless duration; and the Universalist argument, therefore, fairly runs thus:—As everlasting *sometimes* signifies only a temporary duration, it is *possible* it signifies only a temporary duration, when applied to the punishment of the wicked. Upon this we thus remark:—The original word *aionios*, translated everlasting, (aionian) is derived from another Greek word *aiōn*, which literally signifies *always existing*. The *radical and primitive* meaning, therefore, of *aionios*, is precisely what we render it, everlasting, or always existing. Hence arises the following rule: *Aionios always* means endless duration, except in those cases where, from the nature of the subject, it *necessarily must have* a limited signification—as for instance, if it should be applied to human life, or to the Mosaic dispensation; for then it must needs

be restricted in its meaning; exactly as the corresponding term everlasting is, when we say of a person, he is an everlasting talker. Now the word *aionios*, or everlasting, is found seventy-one times in the New Testament. Sixty times it is applied to God, to a future life, or the things of the heavenly world. In all these cases it necessarily means endless duration. In six more instances, it is generally believed to be used in the same sense; though some doubt and dispute it: and in the five remaining instances, it is applied to the punishment of the wicked. Since then, *aionios* signifies endless duration in *almost every place* where it is used; and since this is its radical and primitive meaning, is it not, at first view, *probable* that this is likewise its meaning, when applied to the punishment of the wicked? Since it always signifies endless duration, except only when from the nature of the subject, it is *impossible* it should have this meaning, and since there is nothing more impossible in endless punishment than in endless life, are we not, according to this rule, *obliged* to understand it in the endless sense, when applied to future punishment?— Besides, what reason is there for translating it age-lasting, or enduring as long as life? There is only *one* passage in the New Testament where it *can possibly* have this meaning; and there this meaning is *doubtful*; *for it may equally well mean endless duration*. And is it not then a *perversion* of Scripture to say, in general terms, that *aionios* means lasting as long as life, when it is *highly doubtful whether it ever once has such a meaning in the whole New Testament*?

At the most then, it is *barely possible* that the word *aionios*, or everlasting, should mean a temporary duration, when applied to the punishment of the wicked. As far as the evidence of the case goes, it is *against* such a supposition. *For what is barely possible, is always improbable, until positive evidence be brought to show that it is probable*. Though *aionios* then, may possibly have this limited meaning, the *prevailing* use of it in the New Testament still leaves it

probable that it means endless duration. And all the passages where everlasting is applied to future punishment, furnish *not the remotest possible evidence in favour of Universalism*; but are *distinct evidences in favour of the doctrine of endless future punishment*. Through the whole of this argument, therefore, about the word *aionios*, or everlasting, the Universalist *begs his way*. He *takes for granted* the very thing he ought to prove. And therefore all his reasoning is fallacious and vain. It strikes wide of the mark, and does not advance his cause one iota.

Here, however, the Universalist may perhaps remark: The wicked suffer in this world all the punishment that is due to their sins. Eternal punishment, it appears to us, would be inconsistent both with the goodness and justice of God. It is not probable, therefore, that a gracious God will inflict it: and it is therefore not probable that the orthodox interpretation of the word *aionios* is correct. Answer—We have *already* shown that the assertion, that the wicked suffer *in this world all the punishment that justice demands*, and their sins deserve, *is not true, and cannot possibly be true.** For this punishment cannot possibly be suffered in *outward circumstances*, since the same lot happens to the righteous as to the wicked. Nay, as Scripture and experience teach, the righteous often suffer, while the wicked are in prosperity. They must then be *punished in their own consciences as much as justice requires*. But *this is not true*. For justice requires that the *greater* the sinner, the *more* he should be punished; and the *longer* he continues to sin, the *more* he should be punished. But the direct *contrary* of this is the fact. It is a universally acknowledged *fact*, founded upon universal experience, that remorse of conscience is always greater in a young sinner than in an old one—greater when we first begin to sin, than when sin has become habitual. So that remorse of conscience is *inversely* as the guilt of the offender. The

* See pages 23, 24, and 25.

more guilty he becomes, the less he suffers. It is therefore *not true* that the wicked are punished in *this world in proportion* to their sins.

Nay, this is not only *false in fact*, but it is *impossible*; because it contradicts the word of God. For if the wicked suffer *all* the punishment their sins deserve, then *nothing is forgiven* them. But this is contrary to Scripture, which speaks of forgiveness in almost every page, and makes that forgiveness conditional. *If* we confess our sins, God is faithful and just to forgive us our sins. Let the wicked forsake his way and return unto the Lord, and then he will have mercy upon him, and abundantly pardon.¹ There is then such a thing as *forgiveness*—then Universalism errs when it declares that the wicked suffer in this world *all* the punishment their sins deserve; for in that case, no sins would remain to be forgiven. This forgiveness too is *conditional*. Then it cannot be obtained except these conditions are performed; unless God breaks his word, and admits the wicked to heaven without forgiveness. If this is not possible, then it is not possible that the above doctrine of the Universalist should be true.

Again; the Universalist says, eternal punishment appears inconsistent both with the goodness and justice of God; and therefore it is improbable that God will inflict it. This argument from *natural reason* is the *main pillar of both the old and new Universalism*, and indeed the chief source as well as *foundation* of the whole system. We feel it our duty, therefore, to treat of it somewhat largely.

Let it then be remembered in the first place, that *all* Universalists admit that this point is to be decided by *revelation* and not by reason. The question is not what reason teaches, but what Scripture teaches. We ask not what appears *probable* from the light of nature, but what is *revealed* to be *certain* in the oracles of truth. Any argument, therefore, drawn from reason alone, unsupported by Scripture, is of very little weight; and *one* single, plain, unequivocal, declaration of Scripture to the contrary, is sufficient to outweigh a

¹ Isa. lv. 7; 1 John i. 9.

thousand such *mere probabilities* from the light of nature. For the province of reason is perfectly distinct from that of revelation; and there are *fixed rules and principles of interpretation*, by which the meaning of *all laws and compositions*, divine and human, is to be ascertained. Those who believe in divine revelation, believe that God has made known to man all that he ought to believe and do; and that his revealed will is contained in the Scripture. To the Scriptures, therefore, we must go to learn whether the doctrine of endless future punishment is a true doctrine. On a point where revelation is silent, reason is our only guide. When revelation speaks, it is the voice of God. And after reason has once proved the *truth* of divine revelation, as contained in the Old and New Testament, her only remaining duty is, to act as the *interpreter* of Scripture, and to ascertain the *meaning* of what God has revealed. In this too, she is not left at liberty to act at random, and to decide as ignorance, or prejudice, or fancy, or inclination, or passion, may incline; but she is bound to be governed by those *general rules of grammar, criticism, and interpretation*, which all must admit to be necessary in order to find out the meaning of what God has revealed. And those who refuse to receive and acquiesce in the conclusions which are thus drawn from the Bible, are guilty of arraying their reason against the declarations and authority of God: and though nominally believers, are really, and in principle, unbelievers.

2dly. Guided by the above principles, we have already proved from reason, from revelation, and from primitive testimony, that the leading doctrine of the Universalist is not only improbable, but *impossible* to be true; and that the orthodox doctrine of endless future punishment is not only probable, but absolutely certain. Before these considerations then, the foregoing argument of the Universalist must vanish as mist before the sun. Arguing from *reason alone*, he concludes the doctrine of future punishment *improbable*—arguing from *revelation*, we prove it *certainly true, and impossible to be false*. The interpretation, therefore, which the Universalist gives to the term *aionios*, or everlasting, is obviously false

and unscriptural, and impossible to be true; and consequently all those passages in which the epithet *aionios*, or everlasting, is applied to the punishment of the wicked, prove that punishment to be endless.

Let it then be distinctly remembered by all those who are ever ready to say, that it *appears* unreasonable and unjust to punish sinners everlastingly—that the question is not, what may *appear probable* to unassisted reason, but what God has in his holy word *revealed to be the truth*. This arguing from reason against divine revelation, and this reluctance to admit the plain testimony of Scripture, is only an evidence that “the natural man receiveth not the things of the Spirit of God;” and that from the love of indulgence, and aversion to holiness, men often *endeavour to persuade themselves into error*, in order to relieve their consciences from the fear of “the wrath to come.”

But the Universalist still insists—reason must pronounce it inconsistent with the justice and goodness of God, to inflict *eternal* punishment upon the wicked; first, because there must be very little difference between the smallest saint who is taken to heaven, and the smallest sinner who is sent to hell: and secondly, because endless punishment is out of all proportion to the demerit of sin, since the one is finite, and the other infinite. Answer 1st. This is an objection to reason, not to faith—to those who argue from the light of nature, not to those who argue from revelation. The infidel can consistently reason thus, not those who profess to believe in the word of God. Thus, saith the Lord, settles their every doubt—removes their every objection. They ascribe all their difficulties and objections to their own ignorance and imperfection, and upon the veracity of God, fully credit his testimony to its utmost extent. If we refuse to do this, we renounce the faith. The Universalist must therefore either renounce Christianity, or admit that his objection is of no weight.—2dly. To the argument, that endless future punishment is unjust, because there is very little difference between the characters of the smallest saint and the smallest sinner, and yet the one goes to heaven, and the other to hell, we

answer with Doctor Paley.^m How do you *know* that the difference between their *conditions* will be greater than the difference between their *characters*. If there is little to choose between the characters of some who are admitted to, and others who are thrust out of heaven, there *may be* just as little to choose between their *situations*. On the subject of a future state, God has said enough in *general* terms, to excite our hopes, to alarm our fears, and to make us diligent in working out our salvation. He has not entered into details on this point ; but assures us, that he will “reward every man according to his works.” The above answer, therefore, while it is strictly agreeable to Scripture, is also sufficient to shut the mouth of the objector. Under this view, his argument loses all its force.

But, says the Universalist, endless punishment is unjust, because it is out of all proportion to the demerit of sin ; since the one is finite, and the other infinite. Answer : This is taking for granted, what ought to be proved. It is asserting at random, and we therefore deny the assertion. It is reasoning about what nobody knows or *can* know ; and our denial without proof, is therefore just as good as the Universalist’s assertion without proof. Before we can assert that endless punishment is unjust, and disproportioned to the nature of the offence, we ought to know in *what that punishment consists* —we otherwise are no more competent to judge, than a blind man is competent to judge of colours.

It is *not true* that the punishment is unjust or disproportioned to the offence, merely because it is *endless*. This is *proved* by the following considerations. Man, in his present fallen condition, is in a state of punishment ; for if he was perfectly innocent, he would experience perfect unalloyed happiness. The goodness and perfection of God would not suffer him to inflict evil upon a perfectly holy being. All the cares, troubles, pains, sorrows, diseases, and sufferings that “flesh is heir to,” are therefore the consequences of our fallen and depraved condition ; and the human race is then,

^m Moral Philosophy, book i. chap. 7.

at present, in a state of punishment. Suppose man's present condition to become everlasting: then his punishment would of course be everlasting. But will any one declare that this punishment would be unjust? Do not many, in the plenitude of their ignorance and impiety, declare even that they wish *no better heaven* than they here enjoy? Again; if at death the wicked were annihilated, and both their souls and bodies for ever blotted out of existence, they would be punished, and their punishment would be everlasting; for they would be for ever deprived of existence, of the happiness which they enjoy on earth, and of all the happiness which they might have enjoyed throughout eternity. But will any one say that this punishment would be unjust; or that it would be disproportioned to the demerit of the sinner? Certainly not: for God has at any moment a right to take away from his sinful creatures the life which he gave, and the blessings which they abused. The Universalist, therefore, on this point, talks at random; and his argument, being of no force, falls to the ground. For all we know, God may, without injustice, *in various ways*, punish sinners everlastingly. And those who think that God, in his infinite wisdom, cannot discover any *other* means of doing so besides the two we have mentioned, limit the wisdom of the Allwise by their own ignorance, and presume to judge of God as though he were a man like themselves.

But, says the Universalist, God is love; and the endless punishment of the sinner is inconsistent with the goodness of his gracious nature. So perhaps judges human reason; but God's word decides differently. Which of the two are we to believe, reason or revelation? Nay, we have just proved that there are various kinds of endless future punishment, which, reason alone being judge, are *not* inconsistent with the justice of God. And if not inconsistent with his justice, they are not inconsistent with his goodness; for God's perfections cannot possibly clash with each other—each one acts in harmony with all the rest; and as it is impossible for God to be merciful without being just, so it is equally impossible for him to be just at the expense of his mercy. When human laws

and magistrates inflict a *just* punishment upon the guilty, reason never pronounces it unmerciful, or inconsistent with goodness. Indeed there is much ignorance, error, and sophistry prevailing on this subject. The goodness of God, or the justice of God, is never to be regarded as an insulated attribute, but as inseparably connected with *all his other* perfections. Whether we speak of that punishment which a good parent inflicts upon his children, a good master upon his servants, good laws and magistrates upon the public offender, or a gracious God upon the wicked, the case is the same. That is a just punishment which is proportioned to the nature of the crime, to the danger there is of its being committed, to the evil it tends to produce, to the necessity there is of preventing it, and to the good consequences that would flow from performing the opposite duty. That is a *justly proportioned* punishment, which exhibits a just and adequate idea of the moral evil and ruinous tendency of the offence, and a proper as well as sufficient motive to restrain all intelligent and accountable beings from the commission of it. That is a reasonable, necessary, and just punishment, which secures the efficacy of law and government, which prevents the general commission of crime, and promotes the general peace, safety, good order, and happiness. And that punishment which has *all these qualifications*, is dictated by goodness as well as justice; because it is precisely that kind of punishment which is *best calculated to prevent misery, and promote individual and general happiness*. The very *wisdom and mercy* of God, then, ascertain that measure of punishment which it is necessary for his justice to inflict. And as in his word he teaches us that this punishment is eternal, it is manifest that endless future punishment is consistent with, and required by the mercy as well as the justice of God. Indeed we have already proved,ⁿ that no punishment short of eternal would be sufficient to secure the great ends of government. These great ends are, to prevent disobedience, sin, and misery, which are inseparable; and to secure obedience, holiness, and happiness, which al-

ⁿ See page 28, note.

ways go together. But with moral agents and accountable beings, no punishment short of eternal would be sufficient to prevent the one and secure the other: and therefore the mercy and justice of God combine in inflicting endless future punishment upon the wicked who die impenitent. Let the impenitent and disobedient reader therefore take warning, and without delay flee from the wrath to come.

We have thus then proved, both from reason and Scripture, that the endless punishment of the wicked is not inconsistent either with the goodness or justice of God. Nay, we have shown that endless future punishment is *necessary*, and that nothing short of it would be *sufficient* to promote the great moral purposes of Jehovah's government—nothing short of it would be sufficient to prevent sin and misery, and to secure holiness and happiness throughout the universe. Even this is barely sufficient, since, though endless punishment was threatened, yet the angels kept not their first estate—our first parents disobeyed God—and the great mass of our fellow-creatures live in open rebellion against heaven. But if endless punishment is consistent with God's perfection, and necessary for the welfare of God's creatures, then it is *probable*, from this consideration alone, that the word *aionios* means endless, when in Scripture it is applied to the punishment of the wicked; and therefore that fundamental argument and objection of the Universalist now under consideration, is proved to be perfectly destitute of all force. Consequently our original conclusion stands good. The word *aionios*, translated everlasting, always means endless duration, except only when, from the nature of the case, such a meaning is impossible or improbable: but, considering the foregoing arguments, there is nothing impossible or even improbable in the endless future punishment of the wicked; and the word *aionios*, therefore, when applied to that punishment, must mean endless—every other meaning is improbable.

Here it should be observed, that the above reasoning is equally conclusive against the old Universalism. The old Universalists teach, that the wicked will be punished hereafter in proportion to their wickedness, and all that their sins

in justice deserve ; but that hell is a place of trial and correction for the amendment and sanctification of the sinner—that the damned in hell will, in process of time, all be brought to repentance—and that, after that, they will all be admitted to a state of endless happiness. This opinion, however, is grounded upon the same argument we have just been considering, viz. that endless punishment is inconsistent with the justice and goodness of God. But this argument we have shown to be nugatory and unfounded. The system of the old Universalist, therefore, is left without a foundation ; and being unsupported, falls to ruin by its own weight. But while we are upon this point, we may further add, that the doctrine of the old Universalist *cannot* possibly be true, because if the wicked suffer all the punishment which justice requires and their sins deserve, then it would be unjust in God to punish them longer—then their deliverance from hell would be an act of justice and not of mercy—and then they would be saved *without forgiveness* ; for they would have no sins to be forgiven, since they suffered all the punishment which justice demanded and their sins deserved ; and they would therefore regain their title to that eternal life and happiness which at first was promised to their obedience. But this cannot possibly be so, because it is directly contrary to Scripture. The Scriptures represent salvation as *impossible without forgiveness* ; and they declare our deliverance from death and hell, and our admission to heaven, to be the result of rich grace and unspeakable mercy. Further ; the old Universalist doctrine is contrary to Scripture, because the Scriptures speak of this life as our final and only state of trial ; nor do they ever represent future punishment as temporary, or as a means of reformation, or as a merciful and fatherly discipline and correction ; but, on the contrary, they speak of future punishment as the result of divine justice and displeasure ; and they use every variety of expression that can possibly convey the idea of its endless duration. The idea, therefore, of the wicked being *sent to hell upon trial*, and of the damned being brought to repentance in hell, and of all the inhabitants of hell being finally gathered into heaven, are mere *fancies* of

human origin, and without foundation in the word of God. Neither the old nor the new Universalism can stand the test of holy writ.

Before we conclude upon this head, we must anticipate and answer an obvious and important question. May not *annihilation* be the future punishment of the wicked; and do you not think that the whole of their future punishment will consist in having their souls and bodies blotted for ever out of existence? By no means. Annihilation *cannot possibly* be the only future punishment of the wicked, because reason and revelation both teach that there will be *different degrees* of future punishment, according to the different degrees of wickedness of which men are guilty. Our Saviour says, It shall be *more tolerable* for Tyre and Sidon in the day of judgment, than for those who reject and disobey the Gospel; and he declares, that the scribes and Pharisees who sinned with their eyes open, should receive the *greater damnation*.* But there *cannot possibly* be different degrees of future punishment, if the wicked are all annihilated at death. This doctrine therefore is both unreasonable and unscriptural.

2. Annihilation cannot be the punishment of the wicked hereafter, because the Scripture declarations clearly convey a different idea, and teach a different doctrine. St. John in the Revelations, as before quoted, declares, that in the day of judgment the wicked shall be cast into the lake of fire and brimstone, where they shall be *tormented* for ever and ever. Now this *fire* here spoken of, whether it be understood literally or figuratively, must at least mean *positive punishment and real suffering*: and the word *tormented* proves incontestibly that this is its meaning. But if they really and positively suffer, they must necessarily be in a state of *actual existence*; and the doctrine of annihilation, therefore, *cannot possibly be true*. Again; in another passage already quoted, it states, that after the wicked have been thrust out of the kingdom of

* Matt. xxiii. 14; x. 15.

heaven, they shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God. This, then, must necessarily take place after death: and as they could not possibly see these things unless they were in a state of actual and conscious existence, it necessarily follows that the doctrine of annihilation at death is unscriptural, and impossible to be true.

3. The only direct argument adduced from Scripture by the Destructionists, to prove that the wicked will be annihilated hereafter, is founded upon the words *death, corruption, destruction, perish*. They maintain that these words naturally mean a state of nonexistence; and that the wicked, therefore, will hereafter be blotted out of being, and cease to have any existence, either in body or soul. But the meaning of these words must manifestly be determined according to the sense in which they were used and understood by those who delivered them, and those to whom they were addressed. But we have already proved that the Scripture writers, when they speak of the punishment of the wicked hereafter, represent the wicked in a state of actual existence and consciousness. When therefore they assert that the wicked shall die, reap corruption, be destroyed, and perish for ever, they must necessarily mean, among other things, that their everlasting happiness will be destroyed—and that, as *conscious beings*, they will undergo everlasting punishment. And that this is the very sense in which these words were understood by the Jews and first Christians, is a *matter of fact*, the *proof* of which is found in the authorities we have already quoted—the *writings* of the Jews and primitive Christians. This argument, therefore, which is the main support of the doctrine of the Destructionists, turns out, upon examination, to be destitute of foundation, and contrary to the word of God. The advocates for annihilation take for granted the very thing they ought to prove; and their doctrine, therefore, must by all be rejected and condemned.

But it may be asked, May not the moral purposes of Jehovah's government be answered, and his perfections carried

out into their full display and operation, by blotting the wicked *finally* out of existence, after they have been punished a longer or shorter time, according to the measure of their sins?

Answer: How *reason* may determine this question, we undertake not to say; but revelation, *taken as a whole*, does not lisp a syllable to justify this opinion. The wicked, therefore, who look forward to final extinction, do it *without any warrant from the word of God*. Those who continue impenitent through this hope, *trust their souls for eternity upon a mere peradventure*; and run the risk of everlasting suffering, upon the *mere possibility* that positive future punishment *may* have an end. From such extravagance in folly and sin, good Lord deliver us!—But,

2dly. We do not admit that the Scriptures, *taken as a whole, and rightly understood*, are silent upon this point. We have already quoted the language of St. John, where he says that devils and wicked persons shall, in the day of judgment, be cast into the lake of fire and brimstone, where they shall be *tormented* day and night for ever and ever. The smoke of their *torment* ascendeth up for ever and ever; and they have no rest day nor night.^p This language proves, as already stated, that the wicked will, after the day of judgment, be in a state of conscious existence; because otherwise it could not be said of them with truth that they were *tormented*, and had *no rest*: and this language *proves* too, that they will remain in this state *for ever and ever*. Now, what does for ever and ever mean? For ages of ages—or a very long indefinite period of time, that will come to an end, says the old Universalist—until death, says the new Universalist. What do the Scriptures teach? The expression for ever and ever is the most powerful expression that could be used, to convey the idea of the *endless ages of eternity*. This idea is expressed in every possible variety of way in Scripture; but no expression can be more full and forcible than the above reduplication. The original of for ever and ever literally signifies, to the

^p Rev. xx. 10; and xiv. 11.

eternities of eternity, to the endless ages of those endless periods of existence that follow after the day of judgment. The simple expression *for ever* is used *sixty-one* times in the New Testament: in *fifty-five* of these instances it *indisputably means endless duration*: in the *six* remaining instances it is applied to future punishment.^a Since in every other instance it means endless duration, on what grounds can we possibly have a good and sufficient reason to understand it in a different sense when applied to future punishment? The reduplicate expression *for ever and ever*, is found *twenty-one* times in the original.^r Nineteen times it *necessarily* means endless duration, being applied to the life of God, the glory that is to be ascribed to God, the kingdom of Christ after the day of judgment, and the future life of the righteous. *Three* times it is applied to the future punishment of the wicked: but as this reduplicate phrase is never, at other times, used to signify a limited duration, it is *violently improbable* that it should mean a limited duration when applied to future punishment. There is therefore *every reason* to believe that these passages declare and teach the endless future punishment of the wicked. But the wicked are, in some of those passages, represented as in a state of conscious existence throughout the whole of that period: consequently we must infer that the wicked will never be annihilated, but punished positively for ever and ever. Lastly, that this is the true Scripture doctrine, is *proved from this fact*: the primitive

^a Matt. vi. 13; xxi. 19; Mark xi. 14; Luke i. 33, 55; John iv. 14; vi. 51, 58; viii. 35 twice, 51, 52; x. 28; xi. 26; xii. 34; xiii. 8; xiv. 16; Rom. i. 25; ix. 5; xi. 36; xvi. 27; 1 Cor. viii. 13; 2 Cor. ix. 9; xi. 31; Gal. i. 5; Phil. iv. 20; 1 Tim. i. 17; 2 Tim. iv. 18; Heb. i. 8; v. 6; vi. 20; vii. 17, 21, 24, 28; xiii. 8, 21; 1 Pet. i. 23, 25; iv. 11; v. 11; 2 Pet. iii. 18; 1 John ii. 17; 2 John 2; Rev. i. 6, 18; iv. 9, 10; v. 13, 14; vii. 12; x. 6; xi. 15; xv. 7; xxii. 5. The six instances in which it is applied to future punishment are, Mark iii. 29; 2 Pet. ii. 17; Jude 13; Rev. xiv. 11; xix. 3; xx. 10.

^r Gal. i. 5; Phil. iv. 20; 1 Tim. i. 17; 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. iv. 11; v. 11; Rev. i. 6, 18; iv. 9, 10; v. 13, 14; vii. 12; x. 6; xi. 15; xiv. 11; xv. 7; xix. 3; xx. 10; xxii. 5.

Christians universally held this doctrine, and thus interpreted these words and passages. The opinion, therefore, that the wicked will be annihilated, either at death or afterwards, is unscriptural, and cannot be true.*

But is it not a gross reflection upon the perfections of God, to maintain that the greatest part of mankind will finally be damned? We hold no such opinion. One half of the human race die in infancy and childhood, before they are capable of sin; and having been *made alive again* through the mediation of Christ, they will all be saved. A considerable portion of the remaining half will likewise obtain eternal happiness from God's mercy in Christ, through that living faith which leads them, according to the measure of light they have received, to fear God, to come to him, to seek him diligently, and to work righteousness. And during the millennium, which is to last at least 1000, and, as we believe, 360,000 years, and during which all are to know God from the least to the greatest, pure religion will abound as much as sin now abounds. At the end of this world, therefore, the men and devils that are lost will form but a *very small company*, in comparison of all that shall be saved: and the endless punishment of this comparatively small number, as it will have been brought upon them by their own wilful, deliberate, habitual sinfulness, so will the wisdom, goodness, and justice of God likewise see necessary to inflict it, for *the general good* of all his intelligent and accountable creatures throughout the universe: just in the same way as a good magistrate cuts off public offenders for ever from this life, in order both to punish them according to their crimes, and also to promote the public welfare.

It appears then, from the foregoing remarks, that the main arguments of the Universalist are of no force, because they are founded upon an interpretation that is *barely possible*—that is not proved to be probable—and that cannot be proved probable. Their arguments, therefore, together with the system that is built upon them, necessarily fall to the ground;

* See Edwards, versus Chauncey; Dwight's Theology, Sermon 10 and 167; Tillotson's Sermons, 35, 140, 165; and Nathan Strong's Benevolence and Misery, as quoted in H. Adams' View of Religion.

they have not even a single probability to support them; their only foundation is error and sophistry; and we are therefore compelled to reject and condemn them, as unscriptural and false.

3dly. The main argument of the Universalist is sophistical and vain, and does not support his doctrine, because it is *built upon doubtful passages*—or such as have equivocal words in them, and admit of two different interpretations. This is eminently the case with their *master-argument about hell*. They assert, that in no one passage of Scripture does hell mean either a *place* of future punishment or a *state* of future punishment; and therefore, as though there was nothing else in Scripture upon the subject, they hastily conclude that the doctrine of future punishment has no foundation in the word of God. We have already proved that this conclusion is not true, and that the doctrine of future punishment is abundantly established by other passages of Scripture. But our concern at present is with their argument about the word hell. What reasons do they give for asserting that those passages in which the word hell is found, furnish no foundation or sufficient cause for believing either in a place or state of future punishment? Their argument is this:—*Sheol*, of the Old, and *hades*, of the New Testament, both translated *hell*, mean only the invisible world, or place of departed spirits; and they cannot therefore be brought to prove a place or state of future punishment. *Gehenna* too, another word translated hell, means only the valley of Hinnom, a place of punishment and corruption in this world; and it cannot therefore be brought to prove the doctrine of punishment in the next world. Answer: Our object at present is not to examine the *Scripture meaning* of these words, but merely to show that the *reasoning* of the Universalist is fallacious, and proves nothing in his favour. Let it be remembered too, that the above argument is negative, and not positive. *Even if sound and unanswerable*, it does not disprove the doctrine of future punishment: it does not furnish the *slightest probability* against it: it only proves that those passages in which the word hell is found, do not support or render that doctrine

probable : it only proves that those passages have nothing to do with future punishment ; and that when the orthodox quote them in support of this doctrine, they quote what is irrelevant.

We deny, however, that the above argument of the Universalist is *sound* : we assert that his reasoning is fallacious, and of no force. We admit that the *original* words, translated *hell*, do *not always* mean a place of future punishment ; but we assert that, in *many* passages, they *do* have this meaning. And the *false reasoning* of which we complain consists in this :—Because, in *some* passages, the original words do not mean a place or state of future punishment, therefore, says the Universalist, *they never have this meaning in any passages* : and hence he is led to do *violence* to large portions of Scripture, in order to *force* them into some meaning consistent with his own doctrine. *This we shall prove presently.* We here remark, that this is *unfair, unjustifiable, and false reasoning, because it takes for granted the very thing that is to be proved.* The Universalist will admit, *that if the doctrine of future punishment be true*, some of those passages in which the word hell is found, ought to be, and *must necessarily* be understood, as directly or indirectly teaching that doctrine. These passages then, in his view, *admit* of two different senses. Then, at best, they must be regarded, on both sides, as *doubtful* passages : and then, according to a grand rule of criticism and interpretation, neither party should *rely* upon them *as proof* ; but they should be *set aside as neutrals*, until one side or the other is, from reason and Scripture united, proved to be true, or proved to have the highest probability in its favour. Now we have already, not from doubtful passages of Scripture, but from such as admit but *one meaning*, brought overwhelming evidence to prove the doctrine of future punishment : and having proved this doctrine, we are *authorized, and even obliged*, to consider many of those passages which speak of hell, as teaching this same doctrine.

The Universalist reasoning to the contrary, therefore, is *false reasoning, and such as leads to dangerous consequences.* By this mode of reasoning *any thing may be proved*—by this

mode of reasoning we can *never arrive at truth*, but must inevitably fall from error to error. This kind of reasoning is the main support of all error and heresy. It forms its conclusions after considering only *a part* of Scripture, instead of waiting till it has *impartially, prayerfully, and in the fear of God, examined the whole*. It inquires what nature and unassisted reason teach, instead of inquiring what revelation teaches. It appeals to fancy instead of fact. It violates the ordinary rules of grammar, criticism, and interpretation. It argues and decides as though reason instead of revelation were paramount. It inquires not what is, *upon the whole*, taking every thing into the account, the most probable—which is the only equitable and possible mode of coming to just and safe conclusions. But it inquires—Is not such an interpretation *possible*? Is not such a word, phrase, or passage, independently considered, *capable* of such a meaning? and thus builds its adventurous conclusions upon peradventures and possibilities.

Now this is precisely the way in which *the infidel* reasons against revelation. If this mode of reasoning is right, then the infidel is right, and Christians are in error. But if Christians are right, and infidels wrong, then Universalists, and all others who reason according to any or all of the above principles, *must necessarily be in the wrong*.

To this fallacious mode of reasoning all the monstrous systems of heresy that ever afflicted the Christian Church have owed their origin: and by this mode any thing almost may be proved. Were it worth while, *we could, by arguing upon this plan, bring as many arguments as the Universalist has done in support of his doctrine, to prove that everlasting life and happiness promised in Scripture, mean only age-lasting life and happiness in this world: and that the heaven, which Christians have in all ages been expecting, is nothing more than the happiness which religion yields its possessor in this life!* For does not Scripture say, the fowls of heaven—the rain of heaven—Mount Sinai burned to the midst of heaven? Does not God say to the Israelites, Ask from one side of hea-

even to the other, i. e. ask all the nations, from the rising to the setting sun? And does not Abraham, when God appeared to him, and gave him gracious and comforting assurances in a dream, say of the place, This is the gate of heaven? Does not all this then, according to the Universalist way of reasoning, prove that heaven is here on earth, and enjoyed in this world? Does not our Saviour prove this, when he says, *The kingdom of God is within you*?—for the kingdom of God and the kingdom of heaven are the same. Is not this also clearly asserted in the Old Testament, when it says, *The righteous shall be recompensed in the earth*? And does not our Saviour teach the same doctrine, when he declares that God, by coming in judgment upon Jerusalem, would reward every man according to his works?—Which he literally did, says the Universalist, by suffering the Christians to escape from Jerusalem to Pella; and by afterwards overwhelming the wicked Jews with destruction. And does not all this then prove, upon Universalist principles, that the reward, the heaven, and the happiness of the righteous, are enjoyed in this world?

In the same way it may be proved, by the same mode of reasoning, that *everlasting life and happiness are enjoyed on earth*—that we have no heaven, no life and happiness to expect hereafter—that *there is not one single promise of future life and happiness in the whole Bible*—but that, at death, the very righteous as well as the wicked perish, and are annihilated, like the brutes. *For the words life and heaven are quite as indefinite in their meaning, and used in as great a variety of senses, as the words hell and everlasting.* Isaiah says, that those who go down into the grave, *cannot hope for God's truth, nor praise him*; and Solomon declares, that we must, with all our might, do all we have to do now, because there is *no work nor knowledge in Sheol*, the invisible world to which we are going. Our Saviour says, *He that heareth my word hath everlasting life—is passed from death unto life.* For this is eternal life; to *know thee*, the only true God, and Jesus Christ whom thou hast sent. In fine, everlasting life, and

happiness, and rewards, are promised to the righteous; but, according to the Universalist, *everlasting* signifies only age-lasting, or enduring as long as life; and therefore, upon his own principles, it is proven that the *only heaven* promised in Scripture, and the *only everlasting life and happiness* which the righteous have to expect, are *in this world, and before they die*. For all the other passages that seem to contradict this notion, may, by some of the various artifices of sophistry, and by the help of a fruitful imagination, be forced to speak a language consistent with the above notions.

The reasoning of the Universalist, then, on the subject of *hell*, and in favour of his system, is false reasoning—leads to dangerous consequences—can only result in error—and never will nor *can possibly* lead the inquirer into truth. We have thus then, by three distinct arguments, proved, in *three* different ways, that the reasoning of Universalists is false.* We are compelled, therefore, renewedly to infer, that their doctrine and their system of religion are false. We hasten now to establish our second position.

2dly. The Universalist interpretation of Scripture passages *cannot possibly be the true, but must necessarily be a false interpretation*, because it is *contrary* to the sense in which the inspired writers and teachers understood, and intended them to be understood. This is proved by these two considerations. 1st. The inspired writers and teachers understood, and intended their language to be understood, *in consistency with other parts of divine revelation*. 2d. The inspired writers and teachers understood, and intended their language to be understood, *precisely in the same sense in which that language was commonly used and understood*. When we have proved these two points, we shall have rooted up the Universalist system from its very foundation.

1st. The inspired writers and teachers understood, and intended their language to be understood, in consistency with

* For abundant specimens of their reasoning, the reader is referred to the Universalist Magazine, Kneeland's Gazetteer, the various other works of Kneeland, Ballou, Balfour, and Murray, M'Calla's Dispute, &c. &c.

other parts of divine revelation. This is so manifest as to need no arguments to prove it, to the satisfaction of all those who believe in divine revelation. All inspired writers and teachers were under the influence of the same Holy Spirit. That Holy Spirit is infallible and perfect. All his communications, therefore, must be consistent and harmonious throughout. He cannot possibly contradict, at one time, what he has revealed at another. And, therefore, though *additional* truths may be communicated—though a *positive and ceremonial duty* enjoined at one time may be abrogated at another—yet a *moral doctrine or duty*, plainly taught in some parts of the Scriptures, can *never* be contradicted in other parts. Positive and arbitrary institutions rest only upon *divine authority*, but moral truths and duties arise from the *nature* of God, and the nature of things. The former are, temporary and mutable; the latter are, eternal and unchangeable. The former depend upon the *will* of the lawgiver, the latter are as *necessary* as the nature and perfections of the lawgiver himself. The justice, mercy, and truth of God, are *for ever* the same; and if, in some parts of his holy word, he has fully revealed the doctrine of endless future punishment, other parts *cannot contradict* this doctrine; for then the Scriptures would contradict themselves, and this is *impossible*. Now we have already proved the doctrine of *endless future punishment*, from various passages of the word of God. When, therefore, the inspired writers called the punishment of the wicked *everlasting*, and assured them that that punishment would be suffered in hell, they must *necessarily* have spoken in *consistency* with the rest of Scripture—they must necessarily, at least, in some instances, by the words *everlasting punishment*, have meant *endless punishment*; and by the word *hell*, the place and state of *endless future punishment*. Otherwise it would follow, that the Scriptures contradict themselves. But as this is *impossible*, it is likewise *impossible* that the *Universalist interpretation* of the words *hell* and *everlasting*, should be the *right interpretation*—their *interpretation* must necessarily be *false*.

2dly. The inspired writers and teachers understood, and interpreted their language to be understood, precisely in the same sense in which that language was commonly used and understood. We have already proved that this was *absolutely necessary*,^a because if they used their words in a sense different from that in which they were commonly used; and that too, without explaining clearly, the sense in which they did use them, they were *guilty of betraying their trust*—they were *guilty of deceiving their hearers*—they were *guilty of teaching falsehood*, instead of teaching the truth, for their hearers must have understood them in the common sense—a sense different from the true one, and consequently must have remained in error. But this is *impossible* to be true: and it is equally impossible that the inspired writers and teachers should have been *ignorant* of the meaning commonly attached to the original words translated *hell* and *everlasting*. It necessarily follows, therefore, that the Scripture writers and teachers used the words in the *common popular sense*—that sense which was ordinarily attached to them among those to whom they preached, and for whom they wrote. *In what sense then were the words aionios, Sheol, Hades, and Gehenna, used at the time they were written, and by the people to whom they were delivered?*

It is a *fact* which no scholar will dispute, that the Greek word *aionios* *literally meaning* and translated *everlasting* was *always* used by those who wrote and spoke the Greek language, in the very sense which we have attached to it. There were indeed *some familiar exceptions*, such as we have already noticed in our remarks upon that word. But as its natural and necessary meaning is *everlasting*, it was always understood to have that meaning, except, when from the nature of the case, such a meaning would have been absurd or impossible. And as it was uniformly used in this sense by all who used the Greek language, throughout the immense Roman empire, there is every reason to believe, that the

^a See pages 47, 48, and 49.

Jews themselves, and all the writers of the New Testament, who were Jews, and members of the Roman empire, used the word in this same sense. Accordingly we have already proved, that, excepting the passages now in dispute, it is used in the New Testament precisely in the same sense in which it was uniformly used by Greeks and Romans. The common and uniform meaning of the word, therefore, both among Jews and Greeks, was everlasting. Then the writers and teachers of the New Testament *must* have used it in this same sense, when they applied it to the punishment of the wicked; and consequently the punishment threatened against the wicked in Scripture, *necessarily means endless punishment*. The Universalist argument, therefore, about *aionios*, which he renders *aionian*, is *necessarily false*—our translators have correctly rendered this word everlasting—and those passages where *aionios*, or the still stronger phrase of for ever and ever, is applied to the punishment of the wicked, *unequivocally and fully prove* the doctrine of endless future punishment.

The reader is, we trust, now prepared to listen to the word of God on this subject; and we pray that its *awful declarations* may have a due and saving influence upon his heart. The first passage we quote is from the twenty-fifth chapter of St. Matthew. Our blessed Saviour had been foretelling, that, as governor and judge of the world, he would soon come in judgment upon Jerusalem, and destroy that wicked city. But that punishment, with which, as a righteous Judge, he visited the Jewish nation, was *a type, a forerunner* and a pledge, of that everlasting punishment, with which, in the great day of judgment, the wicked will be overwhelmed. As surely as the budding of trees, and the putting forth of the leaves in spring, is an indication and forerunner of summer, so surely the judgment upon Jerusalem, was an indication and forerunner of the final judgment.* And, therefore, by a *very natural* transition, and a transition *very common* in the

* See Horsley's Sermons.

prophecies of the Old and New Testament, our Saviour, from speaking of his judgment upon Jerusalem, was led to speak of the *last great judgment*, at the end of the world. He then uses the following language: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into *everlasting fire*, prepared for the devil and his angels. And these shall go away into *everlasting punishment*: but the righteous into life eternal. Again: the Apostle Paul,^y writing to the Thessalonians, in order to comfort them, and alarm their cruel persecutors, declares; It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe. Again: St. John in the Revelations declares,^z that the wicked, in the day of judgment, shall be cast into the lake of fire and brimstone, and shall be tormented there day and night *for ever and ever*.

But in what sense were the words Sheol, Hades, and Gehenna used, at the time they were written, and by the people to whom they were addressed? *Hades*, the term used in the New Testament, *literally signifies the invisible world*—which is:

a most general designation of the *place* of departed spirits. This word has been in use ever since the time of Hesiod and Homer, who lived 900 years before Christ, and were contemporaries with the prophet Isaiah. From Hesiod, Homer, Virgil, and other writers, it *abundantly appears* that Hades was, by Greeks and Romans, considered as divided into *two parts*, Elysium and Tartarus: and as after death, men were judged according to their works; while the good were made happy in one part of Hades, the bad were condemned to suffer punishment in another. As too not only the Greeks and Romans, but also the Chaldeans, Egyptians, Hindoos, Persians, and other ancient nations, believed in a future state of reward and punishment, so they all had some word, or words, corresponding with the three words just mentioned. Now, Sheol of the Old Testament, answers *precisely* to Hades of the New, as is proved by this *fact*. The Septuagint, which is a translation of the Old Testament into the Greek language, was made by the Jews themselves, and for the benefit of those Jews who had lost the knowledge of the Old Testament language, and spoke nothing but Greek. These translators were well acquainted both with the Hebrew and the Greek. Their translation was faithful and accurate. It was, therefore, universally used throughout the Greek and Roman empires; and even the quotations from the Old Testament, made by our Saviour and the New Testament writers, are *almost all* taken from the Septuagint. But in the Septuagint, the Hebrew word *Sheol* is almost invariably translated by the Greek word *Hades*. Hades and Sheol then, *must mean one and the same thing*. But we have already proved, that Hades was used to signify the invisible world, including both *Elysium*, the place where the righteous were rewarded, and *Tartarus*, the place where the wicked were punished. The Sheol of the Old Testament *must*, therefore, have this same meaning. And as we have shown, that the Scripture writers and teachers *must* have used these words in the same sense in which they were generally understood, it *necessarily follows*, that Sheol and Hades mean *that invisible world or world of spirits, one part of which is the receptacle of the righteous, who are in a state of*

happiness, and the other part the abode of the wicked, who are in a state of punishment.^a

Now, both the righteous and the wicked go to Sheol or Hades; but they go to *two different mansions, according to their different characters*. When Scripture, therefore, declares, in *general terms*, merely that a person has gone to Sheol or Hades, it teaches only this *general truth*, that they have gone to the world of spirits: as when the patriarch says, My gray hairs shalt thou bring down with sorrow to the grave (Sheol). When the righteous are spoken of as going to Sheol or Hades, it necessarily means that they enter into the regions of the blessed: as when the psalmist says,^b Thou wilt not leave my soul in hell (Sheol and Hades), neither wilt thou suffer thine Holy One to see corruption. And when the *wicked* are represented as going to Sheol or Hades, it *must necessarily mean* that they go to that part of the invisible world where the wicked are in a state of punishment: as when it is said by the psalmist,^c The wicked shall be turned into hell (Sheol), and all the people that forget God—and as when it is said of Dives, In hell (Hades) he lifted up his eyes, *being in torment.*^d

These considerations serve at once to explain the meaning of Sheol and Hades, to explain those passages of Scripture in which these words are found, and to prove that *both Sheol and Hades included the idea of a future state of rewards and punishments*—though, when a particular passage is under examination, the question, which of the two is meant? must be decided *according to the character of the persons spoken of*. Both these words are indeed translated *hell*—which word is *now* the appropriate and exclusive designation of a future place and state of punishment. But *formerly*, the word *hell*, according to its Saxon origin, had precisely the same meaning with the word Hades. The English translators of the

^a See Calmet; Broughton; and Rees' Cyclopaedia, art. Hell: also in Rees', art. Magi, Egypt, and Brachmans; Stanley's Philosophers, art. Chaldaick Oracles: also King on the Creed, art. Hell; and Macknight on 2 Pet. ii.—iv.

^b Psal. xvi. 10, quoted Acts ii. 27.

^c Psal. ix. 17.

^d See King on the Creed, art. Hell.

Scriptures did therefore very properly use this word in translating Hades and Sheol. In the same sense the reformers used it in the Creed; where they say of Christ, He descended into hell; i. e. *his soul went into the place of departed spirits*. And the honest inquirer has only to recollect, that as the important words death, life, faith, repentance, redeemed, saved, heaven, &c. are used in several different senses in the holy Scriptures, so is it likewise with the English word hell. Sometimes in Scripture it signifies only the world of spirits, including both the mansions of the good and the bad—sometimes it signifies the happy abodes of the righteous—sometimes the miserable regions of the damned, either before or after the day of judgment. When, therefore, we come across any such words, we are not arbitrarily to fix a meaning upon them, but to determine, from the nature of the case, which of their various meanings is, in that passage, most probable and appropriate. The observance of this simple rule might have saved the Church from the scourge of Universalism.

Sheol and Hades have thus then been proved to furnish not a shadow of support to Universalism. But how is it with the word *Gehenna*? In what sense was that used at the time the New Testament was written? This word is not found in the Old Testament. It is a word peculiar to the Jews, and was invented some time after the Babylonish captivity, and before the coming of our Saviour. This is proved by the fact of its familiar use in the New Testament; and by the fact of its being found in the apocryphal books and Jewish Targums, some of which were written before the time of our Saviour. These Targums were translations and interpretations of the Scriptures. Three of these Targums, in remarking upon various passages of the Old Testament, use the word *Gehenna*, and expressly explain it to mean, *the place of future punishment for the wicked*. But we have already proved that our Saviour, and the writers and teachers of the New Testament, used these words in the same sense in which they were commonly used. It therefore necessarily follows, that *Gehenna* means hell, in the very sense we now commonly use it; viz. the place and state of future punishment for the wicked.

Consequently all those passages of the New Testament where this word is used in reference to persons, are so many *distinct proofs of the reality of a future hell*; and likewise so many distinct proofs of the falsehood of Universalism.^e

Hear then some of the Scripture passages to this effect; and let them rest with a solemn weight upon your heart. Our Saviour, foretelling the persecution and death his faithful followers would meet with, uses the following words:—*Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell (Gehenna).* For he that findeth his life shall lose it; and he that loseth his life, for my sake, shall find it. In other words, he who refuses to become a Christian, in order to escape persecution and death, and in order to enjoy the present life—he shall retain his present life of the body; but lose the eternal life of his soul: but he who professes my religion, and loses his present bodily life for it, shall nevertheless secure the eternal life of his soul. Again our blessed Saviour teaches, *If thy right hand, foot, or eye offend thee, cut it off, pluck it out; that is, if any thing, however dear to you, becomes the cause of your sinning, deny yourself and part with it.* For, says the Saviour, it is better for thee to *enter into life maimed*, than to be cast into hell fire (the fire of Gehenna), *where their worm dieth not, and the fire is not quenched.*

Here it may be asked, How do you answer the objection of the Universalist, who maintains that the punishment of Gehenna is only an *allusion to earthly punishment*, and therefore is not to be regarded as teaching the future punishment of the wicked? We have already answered this objection, by proving that this language, among the Jews of our Saviour's time, was *universally used and understood of the future punishment of the damned*; that the Saviour himself *must* have used it in this same sense; and that Gehenna in Scripture *must* therefore have precisely the same meaning with our

^e See Parkhurst, art. Gehenna.

^f Matt. v. and x.; and Mark ix.

word hell. But in order to throw *further light* on this subject, we make the following remarks :—

1. We have already proved, that the doctrine of a future state of rewards and punishments was made known and believed in from the very beginning of the world. But as the light of revelation was *progressive*, shining more and more until the *perfect day* of the Gospel, so was it upon the subject of a future state : and as the Messiah was promised from the very beginning, and still *new* communications with respect to him were afterwards made from time to time, so, though *the everlasting punishment of death* was revealed from the beginning, still the knowledge and assurance of God's people, upon that point, were not brought to their present perfection, until St. John in the Revelations declared, that in the day of judgment, death and Hades would be cast into the lake of fire and brimstone. Even as it *now* stands in Scripture, the subject is involved in awful obscurity. The *doctrine of endless* future punishment stands *fully and broadly revealed* ; but we know *comparatively* nothing about the *nature, manner, and circumstances* of it : nay, even of the *degrees* of it, we only know, from the representations given, that the punishment of the wicked is, in some respects, *awful and appalling*, and that it will be “ according to *their works*.” Hence the Old Testament writers, in several places, speak of it as a state of *darkness, silence, and oblivion*—a state naturally suggesting *something dreadful*, and about which, as Dr. Campbell observes, the most prying eye and listening ear can acquire no information.

2. As the threatening of *death* announced the endless future *state and condition* of the wicked, so the term Sheol or Hades was invented, to express, in the most general and unlimited manner possible, *the place*, in which *departed spirits* had their abode. These words, *in themselves*, convey no idea whatever of their *condition* ; for *all* departed spirits have gone to the *invisible world*, and their *condition* there can only be learned from their *characters*.

3. As, however, there was, from the earliest times, a word (heaven) which, among other meanings, conveyed the *specific*

idea of the place and state of endless future happiness for the righteous, and as the doctrine of endless future punishment was known from the beginning, *it was to be expected that, in process of time, some word would be invented for the sole purpose of expressing specifically the future place and state of the damned.* This word was accordingly adopted long before the time of our Saviour—our Saviour and the inspired teachers of the Gospel made use of this word, in order to convey the idea of a future state and place of punishment, and thus *sanc-tioned the use of the word by divine authority*—and this word is Gehenna, which is likewise in Scripture translated hell; and which *literally signifies hell in the very sense we now use that term,*^g viz. the state and place where the wicked are punished for ever after death.

4. As the place of the wicked hereafter is set before us in vague and general terms, so likewise are their *condition and punishment.* All that is said indeed of either heaven or hell is in *general terms, by way of accommodation* to our ignorance and imperfection, and by way of allusion to things with which we are acquainted—and subjects the most painful and abhorrent, judgments the most dreadful and severe, are laid under contribution for this purpose. Thus this future condition and punishment are called corruption, destruction, and the second death, in reference to what takes place at our natural death. They are set forth under allusion to the destruction of Sodom and Gomorrah, which, being destroyed by fire and brimstone, were turned into a lake; as in the following passages. Upon the wicked God shall rain snares, fire, and brimstone, and a horrible tempest. Christ shall descend from heaven, to take vengeance, with flaming fire, on them that know not God, and obey not the Gospel. The wicked shall be cast into the lake which burneth with fire and brimstone.^h And lastly, they are exhibited under allusions to the *valley of Hinnom.* That valley lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned

^g See Campbell's Dissertations on the Gospels.

^h Psal. xi.; 2 Thess. i.; Rev. xx. and xxi.

their children alive to Moloch. A particular place in this valley was called Tophet, from Toph, the fire-stove in which their children were burned: King Josiah abolished these cruel abominations, about 600 years before the time of our Saviour. After that it became and continued a place of filth and corruption, the common receptacle for dead carcasses and every thing loathsome. Hence the worms were continually preying upon these carcasses, and a perpetual fire was kept up, to consume all the filth and rubbish; and it is probable too, as many suppose, that criminals were publicly executed here. In consequence of this, the valley of Hinnom became an object of loathing and terror, and was looked upon by all as a fit emblem of hell; and hence Gehenna, which signifies the valley of Hinnom, began to be commonly used as a *distinctive name*, to express the future place and punishment of the wicked: and therefore our blessed Saviour sanctioned ^{popular} *this use of the word*, and gave divine authority to *this its then signification*. Of this the passages lately quoted from Matthew and Mark, on this very subject, are sufficient examples.

5. As the Old Testament Church, from the beginning, believed in *endless* future punishment—as that punishment was to take place in Hades, and in that part of Hades which was afterwards called Gehenna—and as they had no other words to express *the place* of future punishment either before or after the day of judgment—it necessarily follows that they believed the wicked would be punished in Hades, *both before and after the day of judgment*, and for ever. For, one obscure passage of the New Testament excepted, there is not a syllable in the whole Bible which would justify the belief, or even the suspicion, that the place of punishment for the wicked, after the day of judgment, would be different from what it was before. Even of Dives, in Hades, before the day of judgment, our Saviour speaks as though he were punished in both *body* and soul, precisely in the same way as he speaks of the punishment of Gehenna. But though Gehenna includes the place and state of the punishment of the wicked *before* the day of judgment, our Saviour probably designs mainly to apply it to the punishment of the wicked after that time, as Dr.

Campbell has laboured to prove. This view is supported by *fact*. Josephus informs us, that the Jews believed the wicked would be punished *for ever* in *Hades*. The heathens believed that the wicked, *after they had been brought to judgment and condemned*, would be punished in *Hades*. And, as far as we have examined the subject, the primitive Christians represent the righteous as delivered out of *Hades* at the day of judgment, and then taken to heaven; but the wicked, after the resurrection, as remaining upon the earth to be punished.

6. In fine, according to Scripture, between death and the day of judgment the righteous are rewarded, and the wicked punished, *only in their souls*; in the two different mansions of *Hades*—since their *bodies*, during that time, are mouldering in the grave. During this period, therefore, the reward of the one and the punishment of the other are *incomplete and partial*. But after the resurrection and the day of judgment, the souls and bodies of the righteous having been reunited, they will in that state be taken up to heaven. Both soul and body will there contribute to their happiness, and then their reward will be complete and perfect; while the punishment of the wicked likewise will then become *complete*, because they will thenceforward be punished in their bodies as well as their souls.

7. The preceding remarks enable us to answer some *common objections, upon which Universalists lay much stress*. How, it is asked, could they believe in hell, when they had *no word to express it*? Locke, in his treatise on the understanding, will satisfy the inquirer; though this objection would need no answer, were it not on account of the *ignorant, who may be led astray by it*. But to persons of any information, the following *fact* must be sufficient. It often happens that men, for ages together, express *an idea or a fact by vague terms, or by a circumlocution*. Does it follow that this idea or fact is *not true*, because there is no *specific word to express it*? Do truth and fact depend upon words; and could there be *no hell*, or *no belief in endless future punishment*, until the word *hell* was invented? They believed in *endless future punishment*, and the punishment of a spirit necessarily implies that he is in

some place, for a spirit is a real and a limited being, and these two ideas comprise all that is essential to the meaning of hell. No matter where it is, its locality as a place, is necessarily implied in its existence as a state of punishment. All that is implied in the word hell, therefore, can just as well be taught in other words or phrases.

But how then is that passage in the Revelations to be understood, which says, death and hell (Hades) were cast into the lake which burneth with fire and brimstone? Can hell be cast into hell? Besides which, Dr. Campbell says, the real hell will not exist till the day of judgment. Answer: Hell signifies that place and state of punishment in which the wicked are after death. Part of this hell is before the day of judgment, and part afterwards. Before the day of judgment, the wicked suffer only in their souls. In the day of judgment, soul and body will be reunited, and after that they will suffer in both. When therefore the Apostle says, death and hell were cast into the lake which burneth with fire and brimstone, he speaks figuratively. By *death*, he means the mansions of the bodies of the dead, or the surface of the earth where all dead bodies lie buried; and by *hell* (Hades) he means the region of spirits, the atmosphere surrounding the earth, which is to us, in distinction from the earth itself, *the invisible world*.—This view is supported by the context. After he has stated that, in order to judgment, the sea gave up the dead, or dead bodies which were in it, he says, *death and hell (Hades) gave up the dead which were in them*. What else can death and hell here mean, than the bodies and souls of those who had died—one of which were reposing in the mansions of the dead, the grave, and the other were reserved in Hades, the great repository of souls? But if death and hell here mean the earth and the atmospherical regions that surround it, then the declaration that death and hell were cast into the lake which burneth with fire and brimstone, means only that the earth and the regions of air around it, will, in the day of judgment, become the lake which burneth with fire and brimstone; and will be converted into hell, the place where the wicked, the devil, and his angels, are to be punished for ever

and ever. The only change, therefore, that takes place with respect to the wicked in the day of judgment is, that their souls and bodies will be reunited, and having before been punished *only as disembodied spirits* in the real hell of Hades, they will then be punished *in their resurrection bodies*, and in that real hell which is emphatically called Gehenna. The *place* of punishment will in both cases be the same, viz. the earth and the air; but the degree and nature of the punishment will differ—as, before the day of judgment, in Hades they are punished *only in their souls*, and after the day of judgment, in Gehenna, which includes Hades, they are punished both in their bodies and their souls.

As, however, this view of Revelations xx. 14 is rather new, and opposed by great authorities, it becomes necessary that we should state more fully the arguments on which our interpretation is grounded; and while we do this, we shall at the same time *more fully unfold the nature and degree of future punishment*. Dr. Campbell, in one of his dissertations, asserts that the hell we believe in is not yet prepared—that the Old Testament contains nothing which teaches it—that Gehenna, a New Testament word, is the only word that designates *the place* of endless future punishment—that hell, as such; will have no existence until the day of judgment—and that Hades is then to be destroyed. Upon these views of Dr. Campbell Universalists lay great stress; and many of his *remarks* they frequently quote, with great approbation. We do not think it necessary to go minutely into this subject; though we cannot help thinking, that Dr. Campbell has sometimes expressed himself unguardedly and equivocally, if not erroneously. What we have already said, however, will, we trust, put the whole into a clear light. Only one point, we apprehend, needs consideration, and that is Dr. Campbell's interpretation of Rev. xx. 14; for that contains the original ground of difference between us, since we believe that the place and state of endless future punishment were known from the be-

i See Macknight on 1 Cor. xv. and 1 Thess. iv.; Poole's Synopsis on Rev. xx. 14.

ginning of the world, and were successively taught under the words death, Sheol, Hades, Gehenna; while Dr. Campbell says, that Hades is to be destroyed, and that afterwards Gehenna, the hell in which the wicked will for ever be punished, is to be provided. Indeed, in *one sense*, this is true; and this subject would deserve no notice, were it not for the triumphant tone in which Dr. Campbell is quoted; and for the misinterpretation which, as we think, he and numerous other very learned men have given to Rev. xx. 14. The Apostle there declares, that, in the day of judgment, death and hell will be cast into the lake of fire, which is the second death. This, Dr. Campbell thinks, means merely that the separate state of souls and bodies will no longer continue; for while the righteous, in soul and body, are taken up to heaven, the wicked, in soul and body, will be cast into Gehenna.

We think, however, that the above passage *means, that, after the day of judgment, our earth and atmosphere will suddenly be converted into that Gehenna, that lake of fire and brimstone, in which the wicked, together with the devil and his angels, are to be punished for ever.* We reject the other meaning, because, as far as we can discover, it is a *mere matter of opinion, not supported by arguments.* The opinions of learned men are of weight, where nothing but *authority* can be brought to decide the point; but a *single sound argument* sweeps away all such authorities. Now we support our view by the following arguments.

1. St. John, in the above passage, *cannot* mean the abolition of death and of the intermediate state of souls, because *this would contradict his own explanation.* He has already said, that, in the day of judgment, death and Hades will give up the dead which are in them. By death here, as already remarked, he evidently *must* mean the *regions which contain the bodies of the dead*, the region of graves, or the surface of the earth; and by Hades he *must* mean that part of the invisible world where departed spirits dwell, between death and the resurrection. When, therefore, he afterwards says, that death and Hades are cast into the lake which burneth with fire and brimstone, this, *as explained by the Apostle him-*

self, must mean, that the surface of the earth, and the invisible world, or place of departed spirits, are cast into the lake which burneth with fire and brimstone. But if death and Hades have this meaning, then their being *cast* into the lake of fire and brimstone *must mean*, as we conceive, their being *suddenly, and with tremendous power, changed* into that place of punishment which God has prepared for wicked men and wicked spirits. And this interpretation, be it observed, stands not upon the authority of human opinion, but upon the authority of revelation : *it is the Apostle's own interpretation.*

2. That Hades, the invisible world, or world of spirits, means the regions of air which surround the earth, appears from the following considerations. The future hell of the wicked is the same with the lake of fire and brimstone, all the parts of which lie close together, and are connected into one vast whole. But the preceding argument shows, that the surface of the earth forms one part of this hell : the Hades, or invisible regions, or world of spirits, therefore, that form the other part, *must necessarily mean the regions of air which closely invest, and are immediately connected with the earth.* Again ; St. Paul declares,^j that evil angels have their residence in our atmosphere ; and if, as Scripture says, they tempt us, and go about seeking whom they may devour, they must necessarily be near us and around us. St. Peter and St. Jude inform us,^k that these same angels are now in *Tartarus*, the real hell of Hades, or the world of spirits ; and are there in chains of darkness, reserved unto the great day of judgment. Hence it *necessarily follows* that our atmosphere is the Hades, the world of spirits, where the fallen angels and the souls of the wicked are preserved till the day of judgment.*

^j Eph. ii. 2, and vi. 11.

^k 2 Pet. ii. 4 ; Jude 6. See Macknight on these passages.

* We do not mean to say that our atmosphere forms *the whole* of that region which in Scripture is called Sheol and Hades. Both Scripture and ancient profane authors† represent this region as comprising our atmo-

† See Job xi. ; Psa. cxxxix. 8 ; 2 Pet. ii. ; Whitby and Macknight on this last text ; and Campbell's Dissertations.

3. *To illustrate still further the Scripture doctrine of future punishment*, we proceed to remark: in all ages of the world, and among all nations, the *place* of future punishment for the wicked has been supposed to be on the surface of the earth, beneath its surface, or in the atmosphere. It seems but natural and reasonable to suppose, that the wicked would be judged, condemned, and punished in that very section of Jehovah's empire where their crimes had been committed. Among all nations, from the earliest times, there has been a traditionary belief that our earth would, in the day of judgment, be destroyed by a deluge of fire—a belief embraced even by almost all the ancient sects of philosophers. This universal belief in the final destruction of the world by fire, which cannot be accounted for except by ascribing it to antediluvian revelations, is countenanced by the nature of our earth and atmosphere. They both consist of such materials, that God could, with infinite ease, turn the whole atmosphere that surrounds the globe into one vast and frightful sea of liquid fire, which would reduce every thing upon its surface to ashes, and communicating with the brimstone and other combustible materials of which its crust is composed, literally turn our globe into a hell of fire and brimstone. Finally, the word of God assures us that all mankind, and the fallen angels themselves, will be judged upon our earth; and that the righteous will be caught up from the earth to meet the Lord in the air, and afterwards ascend with him to heaven. And since the wicked are left behind upon the surface of the earth, and there receive their awful sentence of condemnation, we must necessarily infer that *there* likewise they receive their punishment—wicked spirits in the air, and embodied souls on the surface of the ground.

Under this view of the subject, though *the final hell* is not sphere, and extending *downwards* from the surface of the earth, far into the regions below. These regions below are *a part of the invisible world*; and they, together with the crust of the earth and the atmosphere, will constitute *the whole* of that Gehenna, the fires of which will burn to the lowest hell† (Sheol.)

† Deut. xxxii. 22.

yet fully prepared, yet the place and materials for it are ready—it will be time enough, if provided in the day of judgment; and the breath of the Lord, like a stream of brimstone, can then kindle it in one instant.¹ Upon this supposition, the fires of the valley of Hinnom, and the fire and brimstone by which Sodom was destroyed and turned into a lake, would literally be *forerunners, pledges, and types*, of that lake of real fire and brimstone, in which wicked men and angels are to receive their everlasting portion.

Some are here no doubt ready to cavil and object; but we have already extended these remarks so much beyond our original intention, that we shall not open our ears to their objections. Suffice it to observe, that, for all we know, the fallen angels may have bodies capable of receiving pain from fire—that if wicked men are raised with *immortal* bodies, they still may be susceptible of suffering in them—and that if they are raised in the same corruptible bodies they now wear, those bodies may be *burnt up* in the fires of the judgment-day, and they may thus literally experience what the Apostle calls *the second death*, or second dissolution of soul and body; while their disembodied spirits are left behind, to endure the endless punishment of remorse and hopeless ruin. It is here, however, of importance to add: the main body of the Jews, and all the *primitive Christians universally*, believed and taught that the wicked would hereafter be punished *literally and truly with fire and brimstone*. If this is not the doctrine of Scripture, how will you account for this firm, full, and universal belief of the primitive Christians? Would our Saviour, the Apostles, and other inspired teachers, either inculcate a false doctrine, or suffer their hearers and followers to continue in the belief of this false doctrine? No, surely, this cannot possibly be; and we must therefore infer, that this is the doctrine of Scripture.^m

4. The language of Scripture, as we think, clearly *proves* this doctrine; nor, in our opinion, *can* that language be con-

¹ Isa. xxx. 33.

^m See Stackhouse's Body of Divinity, Bishop Bull's Sermons, and King on the Creed.

sistently interpreted upon any other supposition. Let us hear this language. Our Saviour declares,ⁿ that the wicked shall go away into everlasting fire, prepared for the devil and his angels—that as tares are burnt in the fire, so shall it be at the end of the world—the wicked shall be cast into a furnace of fire, where shall be wailing and gnashing of teeth—and that it is better to deny ourselves now, be it ever so much, than to be cast into hell fire, where the worm dieth not, and the fire is not quenched. Again St. Paul declares,^o that in the day of judgment, the Lord Jesus shall descend from heaven, to take vengeance, with flaming fire, on them that know not God, and obey not the Gospel. St. Peter assures us,^p that the heavens, or atmosphere, and the earth which are now, are reserved unto fire, against the day of judgment and perdition of ungodly men; when the earth and the works which are therein shall be burnt up. In fine, St. John teaches,^q that in the day of judgment wicked men and devils shall be cast into the lake of fire and brimstone, where they shall be tormented for ever and ever.

O it is a fearful thing to fall into the hands of the living God! Truly God is a consuming fire to the wicked! O that sinners were wise—that they understood this—that they would consider their latter end! God of grace, let these terrors of the Lord persuade every impenitent reader! Father of mercies, let thy convincing Spirit prick them to the heart, and pluck them as brands from the burning! Awake, thou that sleepest, and arise from the death of sin, ere the fires of the judgment-day overwhelm thee!

We have thus, we trust, sufficiently shown that Hades will, in the day of judgment, form a *part of Gehenna*, or the hell where the wicked will for ever be punished; and that part of their punishment will consist in the sufferings inflicted upon the body by *real fire*. Be this however as it may, *which way soever it be decided, it does not affect the question in dispute between orthodox Christians and Universalists.* In order to

ⁿ Matt. xxv. and xiii.; and Mark ix.

^o 2 Thess. i.

^p 2 Pet. iii.

^q Rev. xx. See Macknight on these passages.

present the reader with *the whole truth*, it was necessary to exhibit the subject of future punishment *at full length*, according to the word of God. But apart from this, in answer to Universalists, we have *fully proved*, that the words hell and everlasting are used in Scripture in the very sense in which the ministers of the Gospel, and Christians in general, familiarly and habitually use them—that the reasoning of Universalists from the words *aionios*, *Sheol*, *Hades*, and *Gehenna*, is groundless and false reasoning—that their interpretation of Scripture is therefore false—and that their whole system of religion, resting on this and similar foundations, is an unsupported system of the most dangerous and baleful errors. These things we have *proved by two distinct series of arguments*; and we might now proceed to show, by a *third argument*, that the Universalist interpretation of the words *aionios*, *Sheol*, *Hades*, and *Gehenna*, *cannot possibly be true*, but must necessarily be false. We think it unnecessary, however, to enlarge; and therefore only add the following. It is a *fact*, *proved* by the writings of the primitive Christians, that they universally interpreted the above mentioned words, and the passages of Scripture in which they are found, precisely in the same way that we have interpreted them in the preceding remarks. But we have already proved, that, upon so important a point, these early Christians could not possibly have been mistaken, or permitted to continue in error. It therefore follows, that their interpretation is necessarily right, and that the interpretation of the Universalist must necessarily be wrong, and contrary to Scripture.

We have thus then proved, by unanswerable arguments, that the reasoning of the Universalist is false reasoning—that in his reasonings he is governed by principles which *necessarily* lead to error, and nothing but error—that he takes for granted the very things which he ought to prove, and thus begs the question from beginning to end—that almost his whole argument is *negative*, and proves nothing *against* the doctrine of endless future punishment—and that this doctrine is *unanswerably proved* by various passages of Scripture which the Universalist has not taken into the account. We have

proved too, by unanswerable arguments, that the leading doctrine of the new Universalism *cannot possibly be true*, but must necessarily be false; because it is contrary to the belief of all mankind, and leads to the most dangerous consequences—because it is contrary to the faith of the primitive Christians, and was by them universally condemned as a heresy, the offspring of Satan—and lastly, because it directly contradicts the revealed word of God.

Besides the main doctrine of the Universalist, which we have thus proved to be false, they hold many other opinions most grievously erroneous: and they advance many other objections, besides those on which we have remarked. These, however, we shall not notice, because the task would be endless; for Universalism, through the influence of its leading doctrine, has disfigured and polluted every portion of sacred writ with its harpy touch; and because, by demonstrating its leading doctrine to be false, we have drawn out its life-blood, and laid the whole system in ruins. One more of their errors we had indeed intended to notice—their denial of the doctrine of the Trinity, and of the supreme divinity of our Lord Jesus Christ: for in this they perfectly correspond with what St. Peter prophesied—*There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.* But to this point we cannot do justice, without unduly extending our remarks. From what we already have said of the main doctrine of Universalism, let the reader judge what credit is due to this Unitarian heresy, which denies the divinity of the Saviour. As the system is rotten to its core, he must be credulous and inconsistent indeed, who should disbelieve the doctrine of the Trinity, because Universalism had beslavered it with its venom. If, in the course of Divine Providence, we feel ourselves called to it, we hesitate not to affirm, *that the supreme divinity of Christ and the doctrine of the Trinity may, as it has already often been, be demonstrated by arguments as conclusive and unanswerable as those by which, in the preceding remarks,*

we have demonstrated the doctrine of endless future punishment.

Throughout the whole of our remarks it has been our object to reduce our argument, as nearly as possible, to a mathematical demonstration. The whole of it has indeed been hastily, and part of it carelessly drawn up; but we are perfectly satisfied that we have sustained our main point, by *overwhelming arguments*. Sophistry may *carp* at them, but they can never be answered—they can never be overturned—any more than Hume, by his sophistry, could prove that there is no real sun in the heavens, and no real earth beneath our feet. It is *physically impossible* to prove that Universalism is agreeable to Scripture: as well might darkness be proved to be light. We would therefore now, in conclusion, most earnestly and importunately address those who have been unfortunate enough to embrace the errors of Universalism. The leading error in this system is one of the happiest suggestions of the devil, and most admirably calculated to promote the purposes of the great destroyer of souls. We would therefore, if possible, make every Universalist stand aghast and horror-stricken at his own system; and we would affectionately urge him to abandon it with precipitation and abhorrence; and to warn all whom he meets, to avoid it and flee from it, as though it were the bottomless pit. O, as you value your immortal interests, delay not! Examine the ground on which you stand, and escape from Sodom to Zoar. Remember, if even Universalism be true, *you are equally safe though you disbelieve it*; but if it be false, as it has been proved to be—and if you yield to its influence upon your heart and life, as all will naturally be inclined, and as many have already been known^s to do—you will ruin yourself, soul and body, for ever! If this system of doctrine then appear plausible to you, it is only because you *fancy or wish it to be true*; and not because there is any evidence of its truth. Do not then deceive yourself, we beseech you. Awake from

^s See Emmons on Universalism, and Chauncey the Universalist, as quoted by him.

your reveries and your false security, and attend to the things which belong to your everlasting peace, before death closes the door of mercy and seals your doom for ever! Rely upon it, eternal rewards and punishments are substantial realities, whether you believe them to be so or not. By shutting your eyes against them, your danger is not in the least lessened, but greatly increased. The period is approaching, when you *must* be thoroughly awakened from your delusive dreams. The solemn scenes of eternity will draw the curtain aside, and open upon your astonished minds those awful realities which made Felix and Belshazzar tremble; and which will more terribly shock the souls of the guilty, when truth can no longer be resisted, and when the fires of the judgment-day will carry conviction to the heart of every incorrigible impenitent. To-day, therefore, while it is called to-day, harden not your heart; but credit and obey that divine declaration and precept—“*Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*”

ERRATA.

Page 9, fourth line from bottom, read *whence* instead of *where*.

Page 43, seventeenth line from top, read *holiness* instead of *knowledge*.

Page 94, 3d sec. 1st line insert *mentioned*, between *above* and *reasoning*.

Page 115, 2d line from top, read *Jacob* instead of *Abraham*.

Page 118, 2d line *intended*, instead of *interpreted*.

Page 127, seventeenth line from top, insert *popular* between *them* and *signification*.

THE END.



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